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. THE EVOLUTION OF HELL. BY JAMES CLARE,

MANKIND has ever been perplexed on the question of hell. What it is, where it is, and what are its conditions have been the subject of countless discussions and disputes. Man has not quarrelled so much upon the existence of the Deity as upon the doctrine of Hell. Scepticism finds its best defence in the reprobation of hell-fire, and philosophy is greatly strengthened by the unphilosophical conditions which such a notion presents. It is natural that man, with that innate perception of justice which distinguishes him from the brute creation, should rebel against anything not warranted by our better ideas, or confirmed by experience. The dogma of hell is an exceedingly useful one to the theologian, for upon it does he mainly depend for his particular profession. Regardless of any sacrifice, mental or social, he must by all possible means prevent the people lapsing from the old chimeras and awakening to a nobler conception of the Deity; and, therefore, we have received from the pulpits the most fantastic and gruesome dissertations upon the torments of hell endured by those who neglect to follow the teachings of Mother Church. Such a dogma and such a method savours of ignorance and superstition. At best it may be described as a reminiscence of medieval thought, based on the belief that man must be treated as a child, and that only by presenting to his sensitive mind all the horrors of hell can he be restrained from committing evil. By this it would appear that man can only be brought to God through the fear of hell. Here the theologian is placed in a dilemma, for there is implicated in this action the fact that heaven is achieved by the agency of evil, that morality and right conduct can only be attained through the troubulous paths of a vicious life. They, therefore, owe many of the conversions they have effected to the beneficent intervention of his Satanic Majesty. The experience of mankind testifies to the fact, that after all there is much good in things which are apparently vicious. Custom makes all the difference in the world between what is bad and good, and it is upon custom that society determines the guilt or innocence of its defaulting members. The injunctions of the Bible seem not to have the remotest connection with the case. matter is adjudged by the concentrated wisdom of large assemblies of people.

I presume that the wrong-doer is not wholly culpable, and that circumstances and the disposition of the age are partly responsible for its delinquencies. The fear of punishment in hell seems not to act as a deterrent to the committal of grave breaches of decorum. It would seem as if it frequently inspired man's basest passions. Gruesome spectacles are bound to make people careless and desperate. The horrors of the Roman arena fostered that brutal disposition which so disfigures the later annals of Imperial Rome. The monastic institutions of the past and present, with all their sombre associations and their gross selfishness, arise from the insane idea to escape the torture of hell by men separating themselves from every tendency to evil doing. Recourse to superstition, as a means to control an otherwise turbulent people, is after all an impolitic proceeding. The frivolous and extravagant amusements of our Continental brethren reveal that reactionary spirit which oscillates between the two poles of thought, the terrors of hell and the pleasures of life. But those who have witnessed their methods of pleasure-making, and have noted the way in which they contribute to sap and enervate the better part of man's nature, will understand the full import of such teaching as that implied in the dogma of which I am speaking. Even if we turn to our own country, especially that part of it called Scotland, we see there very unmistakable signs of ecclesiastical austerity. There, like the Italians, people revel to extremes; and while they endeavour to observe all the fundamentals of the "kirk," they are no less apt to recur to the very opposite code of morality. Intemperance and prostitution abound there in a more frightful degree

than in any other part of the United Kingdom. This is a serious charge to make, yet it is wholly based on the statistics of crime relating to that country. The cause is not far to seek; it lies in the spirit of the teaching imparted to the people. Just as the children of clergymen are often found in later years to be more wilful and disobedient than others, so those whose better instincts have been repressed by such infamous instruction find, to their eternal sorrow, that what might have been a noble attribute has been perverted and become a curse, owing to a misconception of the laws of Nature and the beneficence of God.

The more man ponders on hell the less he thinks of God, and vice versa.

It is only now the churches are beginning to realise the iniquity of past teachings, and to adapt themselves to the best results of scientific enquiry. To science must we attribute this solvent action upon the arbitrary dogmas of theology. Our minds are gradually shaking off the incubus of priestly craft and rising to the knowledge of Nature's operations and God's dispensing care. All nations and peoples have been affected by, and will continue to hold, the most varied ideas upon hell and heaven. The savage no less than the civilised man is equally susceptible to these notions, with the difference, that while one believes the world to be in the grasp of the Evil One the other is convinced that God has by far the larger share in its government. It would seem from this contrast that, the more highly civilised man becomes, the farther removed he will be from the least consideration reflecting upon the character of God. Just as the infant is warned by its mother to be good, lest the "Bogey Man" comes, so, too, does the savage conceive that unless he acquits himself after a certain prescribed manner he will incur the reprobation of his "totem." There seems to be an exact correspondence between the child's conception of hell and that of the adult savage. The goodness of God has no part in their cogitations. Everything partakes of the Evil One, and the little one is perforce ushered into life with all these "ghastly, priestly trappings."

All schemes of instruction, to produce a healthy result, must present the very best aspects of God and man. To inculcate lessons of virtue by means of villanous illustrations is to suggest to the child that there is such a thing as evil, which must be feared and avoided in order to join the angels. Its notions of evil are characterised by extravagances begotten of ignorance. It is not taught to discriminate justly between what is right and wrong, and to acquire that independence of character which, despite the most adverse circumstances, will still survive in all its purity. It is taught to condemn whatever savours of wrong with all the severity

of clerical petulance.

It may be thought wise to instruct children in this manner, but I conceive a better way would be to avoid the slightest reference to things evil, and to insist only upon what is bright and good. For the suggestion of evil carries with it the desire to know for oneself what the evil is, and if it is really as bad as the teacher affirms. But as man advances into more natural and intelligent ways of thinking, his religious prejudices become tempered, and he evinces a disposition to tolerate even the most opposite opinions. The Pagan notion of evil and good was more of a mental condition than a doctrinal one. The same holds true to-day with the disciples of Buddha and Confucius. Socrates strongly insisted upon this view of the question, and referred good and bad acts entirely to the person who committed them, and not to any external power. The doctrines of Socrates received considerable emphasis from Aristotle, who in turn was supported on this question, especially by Plato. There is not the slightest reference to such a being as the devil, or to a hell, etc., in all their works. The only "devil" they knew was a bad and malicious passion. But when the orthodox world of the Jews was just breaking up for the want of vitality, the advent of Jesus as a reformer excited once more that spleen and narrowness which had characterised their forefathers. Their temper, naturally impatient, de-

generated upon the slightest opposition into the most absurd and fantastic conceits. They brooked no opposition, but condemned every one to unheard-of tortures in nell who disputed their claims. When the contemporary literature is read, it is clearly seen that all the reference to hell, etc., upon the part of Jesus were purely pictorial illustrations of what might happen to those who deviated from the paths of rectitude. A reformer, such as we know him to have been, would, with that sagacity which distinguishes all great minds, assimilate the passing events and local surroundings into the body of his discourse, in order to make his teaching attractive to the vulgar mind; and thus, when viewing the iniquity of the citizens of Jerusalem, and the apathy of its rulers, he very naturally reprimanded their vicious life in the most condemnatory terms. In his wrath he would conjure up this flame of Gehenna, in order to purge them of their wickedness.

It was customary in those days to solicit the assistance of the gods in any great undertaking. Homer presents many examples of such invocations, while Æschylus abounds in them. Jesus only followed an old custom when his imagination wantoned with the powers of good and evil. But when Christianity became the state religion, his followers, thinking they were fulfilling their master's commands, began to define and prescribe the limits and conditions of their faith, and the picturesque phraseology of Jesus was construed into the most incongruous interpretations, which bore no connection with his teachings. Still the clerical minds must be satisfied, and gradually the dogma of hell became the most cardinal feature of the Christian faith. To illustrate the difficulty in which its authors were involved, it is interesting to observe how, in order to accommodate the thousand and one types of sin, it was necessary to divide and subdivide hell, that it would meet every mental exigency, without doing violence to the canons of the Church, as they said, "Just as St. Paul declared that there were degrees even in heaven, so there must also be the same in hell." It therefore became the fashion to say of one who had died in his sin, according to his bias upon earth, that he

had gone to the third or fourth circle of hell. Dante in his sublime trilogy has made use of this fashionable phase of thought to work out his scheme of life. Petrarch too winks at it, while Boccaccio very pointedly refers to it in his poems, conclusively showing how the ecclesiastical mind, even at that period, was compelled to shifts and subterfuges in order to placate the judgment of its sober reason. Afterwards, just prior to the Reformation, advantage was taken of this dogma to extract large sums of money from the people. The very act of modifying the dogmas of the Church to suit a passing whim or necessity shows how utterly untenable it is. The mean light in which hell was presented, by offering such alternatives as bribes, gifts, etc., provoked a better feeling amongst the people, and the Reformation burst upon Europe. But even this expression of rationalism was not allowed to pass without becomming impressed with the gloomy opinions of Calvin. The conflict went on, and is still raging. Ecclesiastical rigours having lost their power, the souls of men aspired to other and more useful heights. The germs of science began to bud, and to throw off the first fruits of the hardy soil. The people were astonished, and attributed the wonders to "the Devil." Eager to support such a belief, the priests once more exaggerated all the horrors of hell, and predicted that they who pursued scientific studies would be condemned to eternal torments. In accordance with the law which determined the growth or atrophy of mental functions they began to extend the boundaries of hell, in order that infants, whose parents had neglected to get them baptised, should also be committed to that place. Working upon this delicate, and withal the most powerful passion in upon this delicate, and withal the most powerful passion in the human heart, it is not to be wondered that the people once more flocked to the standard of the priests, and forsook the admonitions of the scientists. But the human heart still panted for something better and more reasonable, and at last the genius of Darwin, concurrently with the larger reception of spiritual phenomena, dawned upon the world. This time the rage of priestly wrath and ignorance burst in vain. Upon this rock of adamant, man stood revealed in the boldest outlines, the highest evolution of Nature's best energies, and the most wonderful expression of Deific power. Then the law which determines right and wrong conduct Then the law which determines right and wrong conduct became reasonably defined. Then man said that the largest dependance upon external support availed nothing, but that he himself was personally responsible for his conduct. The

scales of superstition fell from his eyelids, and he saw Nature, a very devil indeed if you angered her, but a beneficent and just power if you obeyed her. That the deeper the appreciation of personal responsibility was, the finer and nobler the character became.

And to crown the labours of science, we recently had the startling statement from the most distinguished philosopher of the Church of Rome, Professor St. George Mivart, that it is possible to be "happy in hell," and that to be in hell is simply "absence from God." That his Church had never taught a burning and unending hell, but that in her sacred archives there is stored up the testimonies of her most distinguished servants, who all declare that hell is simply a negative term, meaning "exile from God." This view startled the whole Roman Church; many accepted it, but a great many more have rejected it.* The significance of such an interest this startled the whole are interest. such an interpretation upon the choicest fruit of priestly ingenuity will not be lost upon those who can read between the lines. It serves to show that even the thorny Holy Roman Church "is compelled to adapt herself to the larger and wiser understanding of the times," and yet the much-despised and maligned Spiritualism has all along been buffeted and sneered at as an unclean thing, unnatural and godless, for championing and propagating those teachings which have at last forced their entrance into the most orthodox circles. Of a truth, there is some merit in being maligned, if only to have the satisfaction of seeing your erring and bigoted brother accepting the very things for which he once despised you. It is this profounder and more rational view of the relations between right and wrong which has won for Spiritualism the commendation of all reasonable men, and while she holds to it and insists upon its observance, so long will she be a helper and a guide along the thorny paths of life.

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

NEARLY twenty years ago Dr. George Sexton, LL.D., publicly endorsed the truth and claims of Spiritualism, and signalised his introduction to the movement by a brilliant course of lectures in London and several large centres. He received an important engagement from the British National Association of Spiritualists to deliver a series of lectures in towns where it might be acceptable; amongst others in the North, Chester-le-Street was selected. I was communicated with, and, with a few friends, secured the large Co-operative Society's Hall. A large number of people assembled to listen to the doctor's eloquence. There was, however, a strong adverse feeling against him on account of the many times he had "squared the circle of thought." Beginning as an Episcopalian, he had drifted into Atheism, struggled into Spiritualism, and, strange to say, again became a fullfledged Christian. The day after the address referred to, we had a long walk, during which he detailed to me many of his troubles, both public and private. I advised him, as a sympathetic friend, to take a church, and settle somewhere as a pastor. He informed me at that time that he was really and truly a Swedenborgian, and that his changes of thought had been so numerous he was afraid the public had lost confidence in him altogether.

Dr. Sexton at one time edited the Spiritual Magazine, originally conducted by Mr. Thomas Shorter, but this useful journal under his management sickened and died, he having made the mistake like many others of attempting to Christianise scientific and progressive Spiritualism. From a study of Spiritualism one thing is very sure, that you cannot put the new wine into old bottles. So long as the stupid doctrines of the vicarious atonement, the wretched physical resurrection and the abominable furure punishment, form part of the Christian philosophy, Spiritualism will be

compelled to maintain an independent position.

I now come to a lady, whose name and fame will survive through her wonderful mediumship, namely, the late Miss Kate Wood, of Newcastle-on-Tyne. She was honourably associated for a long period with the Newcastle Spiritual Evidence Society, as public medium, for the wonderful manifestation of spirit materialisation.

Year in year out, hundreds upon hundreds of individuals must have visited the historic Weir's Court, and spoken andibly to the spirits who manifested through Miss Wood's

^{*}Since the above was written, Mr. Mivart's book has been con-demned by the Pope and withdrawn from circulation, and Mr. Mivart has recented.

mediumship. Not living in Newcastle at that time, I forbear to touch any experiences which this society had with this remarkable lady. My friend, Mr. Wm. Armstroug, has promised to supply me with some important details of strange occurrences, and perhaps I shall be able to incor-porate them in these papers ere I have done.

The following record of a very remarkable fact has been supplied to me by Mr. Thomas Martin, then of Newcastle, now of Darlington, and it is verified upon his honour. He says: "On the 15th July, 1873, I went on business to Gateshead Goods Station It being evening I got it into my head to call on Mrs. and Miss Fairlamb, in that town. Miss Fairlamb (now Mrs. Mellon) was then developing as a med um. After a short sitting, Miss Fairlamb, Mrs. Fairlamb and I proceeded to Newcastle for a walk, but with no other purpose in view. Miss Fairlamb left us at the entrance to the old Weir's Court, where we had such splendid demonstrations of the possibility of the return of spirits to this mundane sphere. We proceeded to the hall; the door being open we passed upstairs and found three persons, whose names I do not remember, but one of them was of German nationality. Miss Wood was also present, and the room was partly darkened by curtains. Miss Wood was walking about the room, frantic with toothache. A garrulous little Indian—
'Cissie'—had her under control, and detailed to us the sufferings of the medium, and told us that she had broken her Good Templar pledge and taken brandy and whisky and a lot of other things. She also said that her medium had suffered dreadfully with toothache all night and all day, and exclaimed, 'Ob, dear! oh, dear! what can I do?' I told 'Cissie' that I thought her medium took those questionable decoctions as medicines and that she was not to blame for breaking the pledge. I relate this unimportant conversation to show that Miss Wood had no loose teeth in her mouth, and neither was there any liquid in her mouth, for she spoke easily and clearly in every way. The sitters had tried their best, before Mrs. Fairlamb and I entered the room, to get some relief for her by holding a table-teance for the spirit friends to help her, if possible, but all to no purpose. In a few minutes we were requested by 'Cissie' to sit down, and she would bring a spirit-doctor to pull the medium's tooth out for her. Mrs. Fairlamb sat at Mrs. Wood's right hand, and I on her left. After waiting a few minutes we were astonished to hear a new control speaking to us through Miss Wood; the style was most commanding; he informed us that if we would each hold her hand for a minute, he would draw the tooth out, which would give her relief. We obeyed the request; she then gave a sharp jump and a groan, and down fell the tooth on the table, followed by a copious flow of blood. I was dumbfounded. I picked up the tooth and examined it carefully; there was part of the gum attached to it, as is usual in such operations. Taking charge of the tooth, I rushed out to show it to Alderman Barkas, knowing him to be a practical man, but failed to see him. Such is the plain truth of this remarkable occurrence. Sceptics may laugh and say we were five fools, or knaves, or all hypnotised; well, we cannot help that, it is the old, old cry.—Thos. MARTIN." I visited the Weir's Court Hall on a few occasions, and beheld spirits before my eyes; theories resolved themselves into facts, and still the wonders grew. Shortly after these occurrences, Miss Wood, who had a strong will of her own, conceived a desire to seek fresh fields and pastures new; resigned her connection, unwisely I think, with those honourable gentlemen who conducted the society, and who sought to protect her against adverse influences. next programme was to advertise herself as at liberty to give sittings for materialisations, &c. That very week found me in the old agricultural town of Cockermouth, in the Lake District. I was spending a few days with Mr. George Chat, the editor of the Cockermouth Times, one of the jolliest spirits incarnate that I ever met on life's journey. He introduced me to some of the old standards of the town, amongst whom were a Mr. Wm. Johnson, proprietor of an "old curfosity shop," who, by the way, was a Spiritualist. Mr. Johnson extended greetings, and was pleased to receive a visit from an occult brother like myself. Conversing on the subject, he said, several mediums of the talking type had visited him, but the Cockermouthians now wished to see something objective, and the result was, that on my recommendation, Miss Wood was engaged to hold some séances.

Mr. Johnson, like many other inexperienced investigators, determined to make Miss Wood's visit something to be remembered, and issued invitations to all the Chief Nabobs in the town. A commodious, but by no means suitable,

place was obtained, viz., the old County Court, in which to hold the séances. Some of your sensitive readers, Mr. Editor, will realise the hard influence which lingers round

such a building.
Poor Miss Wood soon arrived, and on a Thursday evening, a fashionable audience adorned the old County Court, amongst them my friend the irrepressible editor of the Cockermouth Times. The fees were duly paid, and all eyes

were strained to see the supernatural apparitions.

Jealousy and superstition ran riot. "Impostor" was the watchword, and truth to tell I really don't know whether the ghosts were visible at all or not, but the meeting broke up in great turbulence. Mr. Johnson, who had catered so promptly for these sapieut ghost hunters, was crest-fallen, but the performance was promised for the following evening, with no better results. The Cockermouth Times appeared with a lengthy, ridiculous, and sarcastic account of the proceedings. It intimated that the whole thing was a ghostly imposture. The town was in a blaze of excitement Mr. imposture. The town was in a blaze of excitement, Mr. Johnson's character was assailed, Miss Wood was apparently disgraced. The report was transcribed into the Newcastle and Gateshead papers, and a long discussion took place, in which Alderman Barkas intervened on behalf of the mediums.

This experience must have stopped Mr. Johnson from making further efforts in Spiritualism, as I have not since met with his name in the literature, while the editor, whose report excited the district, has now become a spirit himself like the poor medium. One is inclined to wonder if they have ever met over there! Surely many an unjust thought and act towards mediums will have to be atoned for in the

life beyond ?

I need not here refer to the subsequent exposures poor Miss Wood underwent in other towns, but the great moral derivable from such painful facts is that this power of mediumship, if exercised at all, ought to be employed amid reverent and harmonious surroundings. I am thoroughly convinced that it is, under all circumstances, wrong to evoke spirits merely to please the multitude, and if such power has been permitted by Divine Providence, it can only be temporary, and must be utilised for scientific purposes.

(To be continued.)

OUR BIBLE CLASS.

Spiritualism is frequently rejected by Bible believers on the ground that it is unscientific, and that its phenomena are not equal to the miracles of the Bible. We have already shown that Spiritualism parallels, and makes probable and comprehensible, many of the recorded experiences of the heroes of the Bible narratives, but we are free to confess that there are some accounts which even Spiritualism does not enable us to accept, as for instance, that the sun stood still at Joshua's command to enable the Jews to slaughter more of the people who had done them no wrong. Neither are we prepared to believe the fish story regarding Jonah, nor the furnace experiences of Shadrac, Meshach, and Abednego, although mediums have plunged their hands into and played with red hot coals, nor can we assent to the claim that the God of the Universe caused manna to fall daily, for six days, a double quantity on the sixth to serve for the seventh, and sent none on the seventh day, and kept this up for the space of forty years, solely for the purpose of feeding bands of marauding, murdering Jews? Think what it means; food for three million people daily, which would breed worms if kept till the next day-six days out of seven, but miraculously preserved on the seventh day so that it should be fit for use! It is impossible to believe it. One recoils before such a demand upon his credulity! especially when we are asked to believe that the Lord supplied the people with flesh (quails) in such quantities as would make a wall round the world eighty feet high, and twelve feet thick! A miracle indeed, but too much of it! How, for instance, can we believe this: "The band of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about : and, behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." Being told to prophesy that the bones should live, Ezekiel declares he did so; and there was a noise, a shaking, and the bones came together, sinews and flesh came upon them, and skin covered them, and he called the wind to come and breathe into their bodies, and it did so, and they lived and stood

upon their feet, an exceeding great army. The only conclusion is that either we have here recorded the raving of an idiot, or a figurative representation of the return to power of Israel from captivity. But the account is written as it an actual occurrence. If we are at liberty to interpret it an actual occurrence. If we are at liberty to interpret it figuratively why not the statements of other books? In Exodus ix. 6, we read: "All the cattle of Egypt died," but after a further plague of boils we are told that the Lord sent hail and fire that destroyed the Egyptians' cattle, among other things, but as their cattle had all died of the murrain, there must have been a resurrection in the interval, or the writers

of the story forgot they had already killed them all!

According to Biblical chronology Methuselah must have lived through the flood and did not die until about a year afterwards. How comes it that Noah and his family are spoken of as the only human beings saved from the deluge? It would be interesting to know where Methuselah was dur-

ing the flood.

A few other questions naturally arise, such as, Where did the ravens obtain the bread and flesh with which to feed Elijah? How did Noah catch all the animals and tame the wild

beasts, and capture the birds, and select the insects, and store fresh water, and supply hay, seed, and flesh, food, and ventilate his miserable little box of an ark which would easily go inside the Lucania and be almost lost? Such considerations destroy the credibility of the miracles, yet an Orthodox writer says: "Taking up the Bible in the spirit of common sense we find that it is altogether built on what is called a miraculous basis. Miracle is both its warp and woof; miracle is still more, it is the very substance of its material.

ALL MIRACLE, OR IT IS NOTHING."

If it is to be put in that way we admit that the phenomena were miraculous-too miraculous to be believed, and we prefer that the Bible should be "nothing" to us. But we deny that we are compelled to reject the book entirely or accept it in its entirety. We are prepared to recognise whatsoever things are true, good, and profitable, and value them accordingly, but the fabulous and foolish, the non-natural and superstitious, the mythical and magical, are only interesting as indications of the ignorance of the writers and the upward trend of thought, and the progress of the race through childish fear, folly, and blunder to

knowledge, light, and strength.

While upon the subject of miracles (query, myth?) it will be worth while to notice some of these. There is the curious story of the making of Eve from a rib, which practically necessitates a belief that God mesmerised Adam and put him into a trance, and then played the part of a butcher or surgeon; having used up all the "raw material" he was compelled to extract the rib from sleeping Adam. How, from this altogether inadequate substance, he could work the transformation of converting it into a woman is a matter for conjecture. Then we have the absurd story of the talking serpent, which gives him credit of truthfulness and represents God as untruthful. "In the day that thou eatest thereof thou shalt surely die;" a threat which the serpent declared would not be fulfilled. After events proved the accuracy of his statements. If the account is literally true, Adam is said to have called his wife Eve, "because she was the mother of all living," at a time when there were no other human beings besides themselves. Was she the mother of the animals? The next mystery is-if Adam and Eve were alone on the earth, except for their two sons, Cain and Abel, when Cain had killed Abel (or disabled Abel) what was the use of dooming him to be a vagabond and a fugitive? Cain is represented as saying, "Every one that findeth me shall slay me," when we are told there was only one other man (Adam) in the world. Why set a mark upon him lest any one finding him should kill him? How could Cain get a wife when only one woman existed, and that his mother? How and why did he build a city when there were but three human beings, and he was separated from the other two?

"Oh, it is figurative." "We now know it to be a poetical legend," "an allegory," "a myth, conveying beautiful lessons and symbols." But the Bible does not say so; and men and women have been murdered and damned to all eternity for disbelieving the story, for saying that it was untrue. Yet Christian teachers have so far departed from the "falth of their fathers" as to admit the Persian and Chaldean origin of the legend, and interpret it in any fashion they please. What then of the dogma of Plenary Inspiration? What of "the Fall" and consequent Atonement? If the other Bible miracles, such as the Fall, are figurative, so is

the Atonement, so are Hell and the Devil, and the basic claims of Christianity are gone. The turning back of the sun's shadow, as a sign to Hezekiah that his boil should be cured: easier to cure the boil. The raining brimstone from heaven upon Sodom and Gomorrah. Turning Lot's wife into a pillar of salt: to be taken with a grain of salt. The stoppage of the building of the Tower of Babel. The miraculous power of the Ark-fetich to destroy even the man who touched it to save it from being overturned. unnatural story of Nebuchadnezzar eating grass, and the utterly improbable story of three men being cast into a furnace seven times hotter than usual (why seven?) and coming out unharmed, and the wanton stories about Samson, "the champion lion slayer and fox hunter of the world," as he has been called, and "master murderer," killing thiry men to get their clothes, and a thousand others with a jawbone, are of such a character as to warrant rejection and stamp them as the work of men who, if they were pretending to write history, indulged in more than poetic licence, and not merely exaggerated, but wilfully lied. The most charitable and, no doubt, the truest conclusion is that the stories are simply myths literalised. Samson had no existence, save as a mythic personification of the sun.

SPIRITUALISM AND THE WORLD'S CONGRESS OF EVOLUTIONISTS.

BY WM. EMMETTE COLEMAN.

A World's Congress of Evolutionists met at Chicago, in connection with the Columbian Exposition, on September 28, 29, and 30. All phases of the great law of evolution were Herbert Spencer, Huxley, Haeckel, C. Staniland Wake, Miss Mary Proctor (daughter of R A. Proctor), Prof. Cope, Prof. Morse, Prof. John Fiske, and many other eminent scientists and philosophers. As is well known, Spiritualism has from the beginning taught evolution, and among those whose papers were read at this Congress may be found the names of a number, either outspoken Spiritualists or in sympathy with the Spiritualistic movement in whole or in part. Among such were these: B. F. Underwood, editor of the Religio-Philosophical Journal; Dr. John E. Purdon, Prof. Elliott Coues, Mrs. Sara A. Underwood, Rev. M. J. Savage, Dr. M. L. Holbrook, Dr. R. G. Eccles, R. W. Shufeldt, and myself. Among the members of the Advisory Council of the Congress, either Spiritualists or favourably interested in Spiritualism, were B. F. Underwood, Dr. Richard Hodgson, Alfred Russel Wallace, Rev. R. Heber Newton, Rev. H. W. Thomas, Rev. M. J. Savage, Dr. J. E. Purdon, Mrs. S. A. Underwood, and W. Emmette Coleman. The chairman of the Congress was Mr. Underwood, of the Religio-Phiosophical Journal.

It seemed to me that the proceedings of this Congress would be incomplete unless mention was made of the application which had been made of the law of evolution to the realm of spirit Accordingly, having been asked to prepare a paper for the Congress, I sent one upon "The Law of Evolution in the Spiritual Realm." Its main thesis was this: The law of evolution having been demonstrated as universally operative in the material universe, including all mental and sociological phenomena, the law of Kosmic Unity and the harmonies of Nature necessitate the like universal dominance of that law in the spiritual universe. If Deity and Nature act exclusively by and through evolution in matter and mind it is inconceivable that this power should be manifested in spirit in a radically different manner.

After outlining the modifications which have been made by the churches in their ideas and teachings anent the character of the spiritual realm, under the law of evolution, I give a summary of the teachings of Spiritualism as regards evolution, both in the material and spiritual worlds, including the teachings of A. J. Davis, Hudson Tuttle, Mrs. Maria M. King, and others. I show that Spiritualism was the first to definitely formulate the doctrine that the law of evolution is permanent in spirit as in matter—that the forms, etc., of the spiritual worlds are the product of evolutionary law. I quote the teachings of the product of evolutionary law. I quote the teachings of Davis, Tuttle, and others, on evolution, both in spirit and matter, published prior to Darwin's and Spencer's works. I conclude with the affirmation that, in the future, none of the creeds and theologies can survive, except such of them as can completely adjust themselves to the requirements of the law of evolution and to the truth of universal dominance of evolution in the spiritual realm.

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San Francisco, Cal., U.S.A.

THE MYSTERIES OF RAVENSWOOD. By W. A. CARLILE,

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(To be continued.)

upon their feet, an exceeding great army. The only conclusion is that either we have here recorded the raving of an idiot, or a figurative representation of the return to power of Israel from captivity. But the account is written as of an actual occurrence. If we are at liberty to interpret it figuratively why not the statements of other books? In Exodus ix. 6, we read: "All the cattle of Egypt died," but after a further plague of boils we are told that the Lord sent hail and fire that destroyed the Egyptians' cattle, among other things, but as their cattle had all died of the murrain, there must have been a resurrection in the interval, or the writers

of the story forgot they had already killed them all!

According to Biblical chronology Methuselah must have lived through the flood and did not die until about a year afterwards. How comes it that Noah and his family are spoken of as the only human beings saved from the deluge? It would be interesting to know where Methuselah was dur-

ing the flood.

A few other questions naturally arise, such as, Where did the ravens obtain the bread and flesh with which to feed Elijah?

How did Noah catch all the animals and tame the wild beasts, and capture the birds, and select the insects, and store fresh water, and supply hay, seed, and flesh, food, and ventilate his miserable little box of an ark which would easily go inside the Lucania and be almost lost? Such considerations destroy the credibility of the miracles, yet an Orthodox writer says: "Taking up the Bible in the spirit of common sense we find that it is altogether built on what is called a miraculous basis. Miracle is both its warp and woof; miracle is still more, it is the very substance of its material. IT IS ALL MIRACLE, OR IT IS NOTHING."

If it is to be put in that way we admit that the phenomena were miraculous—too miraculous to be believed, and we prefer that the Bible should be "nothing" to us. But we deny that we are compelled to reject the book entirely or accept it in its entirety. We are prepared to recognise whatsoever things are true, good, and profitable, and value them accordingly, but the fabulous and foolish, the non-natural and superstitious, the mythical and magical, are only interesting as indications of the ignorance of the writers and the upward trend of thought, and the progress of the race through childish fear, folly, and blunder to knowledge, light, and strength.

While upon the subject of miracles (query, myth?) it will worth while to notice some of these. There is the curious be worth while to notice some of these. There is the curious story of the making of Eve from a rib, which practically necessitates a belief that God mesmerised Adam and put him into a trance, and then played the part of a butcher or surgeon; having used up all the "raw material" he was compelled to extract the rib from sleeping Adam. How, from this altogether inadequate substance, he could work the transformation of converting it into a woman is a matter for conjecture. Then we have the absurd story of the talking serpent, which gives him credit of truthfulness and represents God as untruthful. "In the day that thou eatest thereof thou shalt surely die;" a threat which the serpent declared would not be fulfilled. After events proved the accuracy of his statements. If the account is literally true, Adam is said to have called his wife Eve, "because she was the mother of all living," at a time when there were no other human beings besides themselves. Was she the mother of the animals? The next mystery is-if Adam and Eve were alone on the earth, except for their two sons, Cain and Abel, when Cain had killed Abel (or disabled Abel) what was the use of dooming him to be a vagabond and a what was the use of dooming him to be a vagaoond and a fugitive? Cain is represented as saying, "Every one that findeth me shall slay me," when we are told there was only one other man (Adam) in the world. Why set a mark upon him lest any one finding him should kill him? How could Cain get a wife when only one woman existed, and that his mother? How and why did he build a city when there were but three human beings, and he was separated from the other two?

"Oh, it is figurative." "We now know it to be a poetical legend," "an allegory," "a myth, conveying beautiful lessons and symbols." But the Bible does not say so; and men and women have been murdered and damned to all eternity for disbelieving the story, for saying that it was untrue. Yet Christian teachers have so far departed from the "falth of their fathers" as to admit the Persian and Chaldean origin of the legend, and interpret it in any fashion they please. What then of the dogma of Plenary Inspiration? What of "the Fall" and consequent Atonement? If the other Bible miracles, such as the Fall, are figurative, so is

the Atonement, so are Hell and the Devil, and the basic claims of Christianity are gone. The turning back of the sun's shadow, as a sign to Hezekiah that his boil should be cured: easier to cure the boil. The raining brimstone from heaven upon Sodom and Gomorrah. Turning Lot's wife into a pillar of salt: to be taken with a grain of salt. The stoppage of the building of the Tower of Babel. The miraculous power of the Ark-fetich to destroy even the man who touched it to save it from being overturned. The unnatural story of Nebuchadnezzar eating grass, and the utterly improbable story of three men being cast into a furnace seven times hotter than usual (why seven?) and coming out unharmed, and the wanton stories about Samson, "the champion lion slayer and fox hunter of the world," as he has been called, and "master murderer," killing thiry men to get their clothes, and a thousand others with a jawbone, are of such a character as to warrant rejection and stamp them as the work of men who, if they were pretending to write history, indulged in more than poetic licence, and not merely exaggerated, but wilfully lied. The most charitable and, no doubt, the truest conclusion is that the stories are simply myths literalised. Samson had no existence, save as a mythic personification of the sun.

SPIRITUALISM AND THE WORLD'S CONGRESS OF EVOLUTIONISTS.

BY WM. EMMETTE COLEMAN.

A World's Congress of Evolutionists met at Chicago, in connection with the Columbian Exposition, on September 28, 29, and 30. All phases of the great law of evolution were considered, and among those submitting papers thereto were Herbert Spencer, Huxley, Haeckel, C. Staniland Wake, Miss Mary Proctor (daughter of R A. Proctor), Prof. Cope, Prof. Morse, Prof. John Fiske, and many other emission of the contract of the c scientists and philosophers. As is well known, Spiritualism has from the beginning taught evolution, and among those whose papers were read at this Congress may be found the names of a number, either outspoken Spiritualists or in sympathy with the Spiritualistic movement in whole or in part. Among such were these: B. F. Underwood, editor of the Religio-Philosophical Journal; Dr. John E. Purdon, Prof. Elliott Coues, Mrs. Sara A. Underwood, Rev. M. J. Savage, Dr. M. L. Holbrook, Dr. R. G. Eccles, R. W. Shufeldt, and myself. Among the members of the Advisory Council of the Congress either Spiritualists or favourably Council of the Congress, either Spiritualists or favourably interested in Spiritualism, were B. F. Underwood, Dr. Richard Hodgson, Alfred Russel Wallace, Rev. R. Heber Newton, Rev. H. W. Thomas, Rev. M. J. Savage, Dr. J. E. Purdon, Mrs. S. A. Underwood, and W. Emmette Coleman. The chairman of the Congress was Mr. Underwood, of the Religio-Phiosophical Journal.

It seemed to me that the proceedings of this Congress would be incomplete unless mention was made of the application which had been made of the law of evolution to the realm of spirit Accordingly, having been asked to prepare a paper for the Congress, I sent one upon "The Law of Evolution in the Spiritual Realm." Its main thesis was this: The law of evolution having been demonstrated as universally operative in the material universe, including all mental and sociological phenomena, the law of Kosmic Unity and the harmonies of Nature necessitate the like universal dominance of that law in the spiritual universe. If Deity and Nature act exclusively by and through evolution in matter and mind it is inconceivable that this power should be manifested in spirit in a radically different manner,

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WORLDS. THE Two

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FRIDAY, NOVEMBER 24, 1898. EDITOR AND GENERAL MANAGER, W E. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

OUR TRIP TO LONDON.

On November 6th we called at Northampton, and met a good number of local friends at a tea-party and public meeting. We were pleased to learn that the cause is prospering, and greater activity is being manifested in the work. following day we looked in on Mr. and Mrs. J. J. Morse at their comfortable and central hotel, and proceeded to Twickenham to renew old memories of boyhood's years by visiting familiar scenes in company with our brother, Mr. H. Wallis, the postmaster of that growing town. A severe cold, which suddenly developed, robbed us of voice and ease for several days, and thus marred what was otherwise a very happy visit. On Friday back to London, to spend a few hours with another brother and his wife, Mr. and Mrs. Wallis A. Wallis, whose musical and dramatic entertainments are well and favourably known all over the country.

From Saturday till Monday we were comfortably and very pleasantly entertained by Mr. A. J. Sutton, the genial proprietor of the well-appointed private and family hotel at 12, Upper Woburn Place, whose acquaintance we were very pleased to make. Mr. Sutton is deeply interested in Spiritualism, and has witnessed a good many of the manifesta-tions. He had recently heard from our mutual friend Mr. Spriggs, who is quite busy in Australia in public work, and is developing into a speaker. We accompanied Mr. Sutton to a very interesting exhibition in Pall Mall of some beautiful specimens of photographic art, where also a number of views were thrown upon a screen by the aid of a lime-light lanters, some of which were remarkable because of having been taken by moonlight. They were all interesting, but some winter scenes in Switzerland were charming.

On Sunday morning we were cordially received by a number of friends at 86, High Street, Marylebone, among whom was ever-welcome John Lamont, of Liverpool, who kindly presided over the meeting in his usual felicitous manner. Triumphing over the physical conditions of discomfort caused by the effects of our "cold," the spirit friends, we were assured, succeeded in delivering a thoughtful spiritual address, which gave much pleasure to the audience, among whom we were pleased to notice our old friends Mr. C. White, Mr. Hawkins, and several others whose names have

escaped our memory, but whose faces were quite familiar.

We were "at home" at once; the harmonious conditions and fine feeling which prevailed were inspirational and exceedingly helpful. It would be of great service to both speakers and listeners if "conditions" were studied more frequently, so as to secure a sympathetic, hopeful, and helpful feeling, and, by surrounding the platform with appreciative people, sustain the speaker and supply the spirits with power to effectually inspire their instruments.

It is a good augury for any movement when young men and women are prompted to throw themselves into the work, and the Marylebone Society is to be congratulated on having such energetic workers and friends as Misses Hunt, Everitt and Rowan Vincent, and Messrs. Rumford, Hunt, Edwards, and Gow, who, together with the older and more experienced friends, under the able presidency of Mr. T. Everitt, are effectively and with increasing success promoting the spread

of Spiritualism.
When seated at the tea-table, Mr. and Mrs. Everitt, Mr. Lamont, and Miss Hodge being present, the table was moved, and raps were heard, and afterwards "Znippy" responded to questions very readily and clearly.

At night the hall was crowded, and from our friends Mr. and Mrs. Parker, of Deptford, we learned that they and a number of others were shut out, having been delayed on the road. It is a matter for regret that a larger hall is not available. We feel sure, now that a spirited policy is being carried out, and in view of the continually increasing enquiry nto the subject, that a hall capable of seating 600 or 700

persons would not be any too large for the evening services during the winter season. Those who succeeded in gaining admission were well repaid by Mr. Lamont's clear and convincing testimony to the reality of spirit messages by slate. writing, and the suggestive and thoughtful words of Mr. Everitt, who presided, and by the address our spirit friends were able to give, which we are informed was highly appreciated.

On Monday morning we called at Stewart and Co.'s in the hope of meeting "Saladin," but were disappointed. We proceeded to Stonecutter Street, and had a few words from Mr. Forder, thence to the Fowler Institute, in Ludgate Circus, where we were pleased to learn from Miss Jessie Fowler and Mr. Piercy that the work is growing rapidly, and students of phrenology and cognate subjects are increasing We obtained in numbers, intelligence, and earnestness. parcels of books from each of these centres of intellectual activity, and called upon the London publishers of The Two Worlds-Mr. E. W. Allen, 4, Ave Maria Lane, and Mr. John Heywood's London representative at Amen Corner. Both of these gentlemen assured us that they were doing their best to get "our paper" well known in the metropolis, but agents cannot be prevailed upon to take up and push the sale of papers which appeal to only a section of the community. "The 'pushing' must be done by the adherents of the cause from within. If they will order the paper of their news-agents, or order a couple, and get the agent to exhibit them, take them off his hands if unsold, and thus get him to have one or two copies weekly more than he has regular orders for, they will do more to help it along than we can possibly do." That in substance was the outcome of our interviews with these gentlemen, consequently neither they nor we can do more than we are doing. It rests with our sympathisers to continue their efforts to the utmost of their ability. London societies can obtain supplies from either Mr. Allen or Mr. Heywood on trade terms, and if the chairmen of the meetings will say a few words of recommendation, and request visitors to purchase copies regularly, we should esteem their doing so a great favour.

After a call at Southampton Row, and a pleasant word or two with Mr. J. Burns, jun., we looked in upon Mr. D. Younger at 20, New Oxford Street, where his Alofas Remedies are prepared, and found him in his "den," busy and hearty as usual. He was full of his great scheme for establishing a Magnetic and Botanic School, Hospital, Dispensary, and Lecture Room right in the heart of London, where advice, treatment, and medicine can be obtained by the poor "free, gratis, and for nothing"—a worthy enterprise, worthy of the great-hearted man who proposes it. We trust Mr. Younger will receive sufficient support to carry it to a successful issue. When in the City we called at Mr. A. Glendinning's Vegetarian Restaurant, "The Apple Tree," in London Wall, off Moorgate Street, in the hope of meeting that gentleman, but were disappointed. Vegetarian Spiritualists and others would do well to patronise this establishment, where they can obtain a capital three-course dinner

Had time permitted it was our intention to call at the headquarters of the Alliance, the office of Light, and upon Messrs. Nichols and Co., but we were compelled to defer those visits until another occasion.

On Tuesday we accompanied Mr. Lamont and his niece to Hendon to call upon Mr. and Mrs. Everitt, by whom we were warmly welcomed in their hospitable home, to which we were right glad to escape from the London fog. Beautifully situated in a most rural district, yet only eight miles from the heart of the city, Lilian Villa nestles among its trees, and is a typical English home. Mr. Everitt is an ardent gardener, and has had a splendid show of magnificent chrysanthemums. After duly inspecting and admiring these and other plants and flowers we enjoyed a happy time narrating experiences and comparing notes.

Quite recently some earnest enquirers have witnessed manifestations which have caused them to "put on their thinking caps," and doubtless they will ere long be found in the ranks of the deluded (so-called) Spiritualists. The table the ranks of the deluded (so-called) Spiritualists. The table quivered a shock when we sat down to tea, so much so that the flowers nodded their heads and the glasses trembled. Raps were heard of varying intensity, now clear, now muffled; now soft, then loud; now dull "thuds," then sharp, almost explosive, sounds were heard, and responses to questions were abundant. There could be no mistaking the reality of the raps and the presence of the unseen. We saw a specimen of "direct writing," recently produced in the locked desk, and regretted to find that Miss Everitt had been unwell. She is recovering, however, and favoured us before leaving with two solos. Her accomplished singing was a fine treat and a fitting close to a most bappy visit.

Through heavy rain we made the best of our way back to town, and reached Mrs. Morse's "Home from Home" at 26, Osnaburgh Street, just in time for the meeting. A goodly number of friends assembled, and after Miss Morse had kindly harmonised the conditions by singing "Angel Land," with much feeling and expression, a good number of questions were submitted to our inspirers, whose replies appeared to have been suggestive of thought and helpful, judging from the expressions of the hearers. Mr. Morse presided in his usual genial fashion, and we had a very enjoyable ten minutes speech from eloquent John Lamont. After Mr. Morse had explained that the meeting was only a precursor of many others of a similar character to be held in that room, which he trusted would be taken advantage of, general conversation was carried on until the passage of time necessitated our "breaking up"—not "the happy home"—but the happy circle.

We were agreeably surprised to find how centrally Mrs. Morse's new hotel is situated, and how easy of access it is from the City and all the important stations. It could not be better. The house is large and convenient, the accommodation is good, everything clean, and the comfort of visitors studied in every possible way. We spent a very pleasant and enjoyable time there, and felt quite "at home." Visitors could not do better than give Mrs. Morse notice of their intention to make her hotel their headquarters. Once they go there they will want to go again, as many have

already done.

The lending library contains upwards of 300 volumes, and will soon have more; and the pleasant reading-room, in which our meeting was held, is well supplied with all spiritual and progressive literature and periodicals. It is already being patronised, and should become what its promoter intends, viz., a centre of spiritual work—for reunion, social, and fraternal interchange and the promotion of the spread of rational and progressive Spiritualism. Mr. and Mrs. Morse have our heartiest good wishes for the success of their endeavours, and sincere thanks for kindly hospitality.

A long and cold night-ride to Manchester, a brief sleep, and then off to the printer's on Wednesday morning to see the last pages of our last issue of *The Two Worlds* made up, and our visit to Modern Babylon was a thing of the past. A pleasant memory to ourselves and we trust a service to the cause. Our cold is better, but we found Mrs. Wallis suffering from a severe attack of influenza, which at one time threatened to be serious, but, thanks to Mr. Younger's medicine, has passed off very nicely.

NEXT WEEK'S TWO WORLDS. PORTRAIT AND AUTOBIOGRAPHICAL SKETCH OF JOHN LAMONT.

The hosts of friends of the veteran medium, speaker, and sturdy Spiritualist, John Lamont, of Liverpool (we had almost said "of the world," for he has travelled about so much that "the world is his country, and to do good his religion"), will be pleased to learn that we have had a zinco-"block" prepared from a capital cabinet-photo, and the presentment of the features of genial John will adorn the

pages of The Two Worlds next week.

The narrative of how our good friend became a Spiritualist, the striking experiences which drove out his scepticism and compelled conviction; the numerous unmistakable evidences of spirit action and identity which have been afforded to him during the course of his twenty-four years' study of the science, philosophy, and religion of the spirit will form one of the most valuable contributions to the literature of the movement. 1893 has been a year of wonders as regards our movement—a year of "publication," we might say; for the tidings of Spiritualism have been published throughout the world in a manner unequalled in any previous period; but nothing yet issued will exceed in interest the sober statement of facts which have transpired during Mr. Lamont's investigations.

For a long time past we have felt that Brother Lamont ought not to be allowed to pass behind the veil before he places on record some at least of the really extraordinary manifestations which he has been privileged to witness. We have urged this duty upon him time and time again, but without avail until now. Having at last consented to publish

a sketch of his experiences, we trust he will take our readers into his confidence as fully as he is able, and lay before them as many of the stories from his budget as he possibly cau; and further, we sincerely hope that every Spiritualist will do the utmost to give the next issue of *The Two Worlds* wide circulation. It will be of historical value. It will be just the thing to put into the hands of non-Spiritualists, and even Spiritualists will find "confirmation strong as holy writ" for their own faith in the records of how our friend was brought into the fulness of the knowledge of the life immortal.

We will supply copies on special terms, viz., six post free for 7d.; twelve post free for ls.; twenty-five post free for ls. 9d.; fifty post free for 2s. 9d. Usual trade terms to societies for quantities. This issue will be a splendid one for distribution for missionary purposes. Order early, order largely. But if you cannot do more, take an extra copy.

If every purchaser would order an additional copy for next week we should double our circulation. Please give your order at once. Unless we have a largely increased demand for this portrait number, we cannot recoup ourselves for the extra outlay incurred.

MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893.

By Edina.

MEDIUMS.

Scotland possesses very few mediums, professional or otherwise. Spiritualism is little known or heard of publicly on the east coast of Scotlaud, although there is a great deal of interest and enquiry going on sub rosa among cultured and middle class people, who are tired of the war in the churches and the unsatisfactory nature of modern preaching and theology on the subject of immortality and the unseen world, which no thoughtful observer can deny is lamentably confused, in-definite, and contradictory. Until I got Mr. A. Duguid's adddress from Mr. Robertson, as before detailed, I was not aware of the existence of a Scottish psychic except David Duguid, of whom I had heard as a painting medium a few years ago. My experience with psychics has, therefore, not been very extensive, and since our daughter developed into a clairvoyant and writing medium in the home circle, we have not required to go outside for phenomena; although occasionally, when any new medium has been brought from Glasgow or England, we have attended séances with varying results.

With regard to the two Scottish psychics with whom we are most familiar, viz., Mr. Alexander Duguid, of Edinburgh, and his brother, Mr. David Duguid, of Glasgow, your readers have already been told how convincing and successful were the séances we had with them, and how greatly we were impressed with their perfect probity and genuineness as mediums. Besides his gifts as a trance and clairvoyant psychic, the former is powerful in character delineation, and is occasionally a very accurate and successful psychometrist. He is one of the most gentle and unassuming men I have ever met, and I shall always be grateful to him for affording us the first glimpse of the invisible world, and of being the medium who "restored," or rather, "brought back to" us

our beloved dead.

His brother David, of Glasgow, besides having given us full evidence of his powers as a medium for spirit photography, is facile princeps as a trance painter. I have been present at some of his painting séances, and have seen him paint very pleasing landscapes in from five to twenty minutes, while in a deep trance, and having his eyes bandaged. He has also, while securely tied in a chair, been the medium through whom direct paintings have been produced by his controls, in total darkness, in the space of a very few minutes. One of these direct paintings on a small card came into my possession at a séance last year, and when received by me was still wet from the hands of the painter. It was done in about two minutes, and was said to be the work of "Jan Steen," the Dutch painter. My daugater was present on the occasion, and she afterwards identified Steen's portrait as that of the person she had seen executing it with one brush while standing in the darkness by the side of Duguid.

In April, 1892, this medium was calling for me, and at our suggestion he got out his painting materials, which he had with him in connection with a séance held the night before, and after a little music, went into trance, and painted for us in twenty-five minutes a very pretty and accurate sketch in oils of Kilchurn Castle, Loch Awe, with Ben Cruachan in the background, which I have had framed, and

keep as a memento of his visit.

Besides his trance painting and spirit photography Mr. David Duguid has while entranced dictated to an amanuensis many volumes of communications purporting to come from the other side. Only two of these have as yet been published, viz., "Hafed, Prince of Persia," and "Hermes". both remarkable works, and to those who know Duguid as a plain, unlettered working man it is quite inconceivable that he personally was more than the mere unconscious instrument in their production. Be these books what they may, whether they are Eastern romances of very interesting periods in the world's history, or actual historical accounts of a time and events of which we have no contemporary record, they disclose a literary style, bear internal evidence of being the work of a high order of intelligence, and certainly emanate from a person well versed in the history and life of Persia and other Eastern countries about the time of Jesus Christ.

In concluding my brief sketch of this remarkable medium I can only say he is one of the most genuine men I ever met; does not parade his gifts, but on the contrary is rather shy of alluding to them, and has never shrunk from any test of his

high mediumistic powers.

Mrs. Mellon's visit to our home, and the successful materialisation results got by us have been already dealt with in a previous chapter, and our only regret is that this most reliable and powerful lady medium has had, on account of her husband's health, to pay a lengthened visit to the Antipodes, or we should have had many more sittings with her for the purpose of further testing her rare powers of materialisation—a form of psychic manifestation now very uncommon in Spiritualistic circles in this country.

VOICES FROM THE PEOPLE.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided].

RE MEDIUMSHIP AND SELF-HYPNOTISM.

RE MEDIUMSHIP AND SELF-HYPNOTISM.

Dear Sir,—In reply to the above, as far as my experience teaches, I, as a rule, see the spirit that is to control approach me with either sorrow or pleasure upon their face, and the control is accordingly. It is much the better to have, if possible, a seer in the circle, so that they may be enabled to see the controlling spirit. I would just like to remark here that I wrote to Mr. Wallis a week before his last visit to Birmingham, describing the spirit that would control, and how beautiful it appeared, also the crowded state of the room. Had it not been for my indisposition I certainly should have gone to the service. All that I described was corroborated in every detail in the report which appeared in The Two Worlds. In conclusion, I do not think that any well developed medium could possibly be so deceived as to believe a spirit was controlling when they were actually not doing so. Your insertion of this would be esteemed.

Mary Gray.

27, St. John's Road, Moseley Road, Birmingham.

Nov. 14, 1893.

Nov. 14, 1893.

[Mrs. Gray's letter, written prior to the meetings, as she states above, described the room, the crowded audience, and other matters perfectly.—ED. T. W.]

MR. ROBINSON EXPLAINS.

MR. ROBINSON EXPLAINS.

Dear Sir,—Since the publication of the "Incidents" in your journal I have been the recipient of many important enquiries from many parts of England, and even America, from persons who are earnestly seeking spiritual light. Some of the letters I have already replied to, others are handed to my friend Mr. John Turner, of Gloucester Street, Newcastle, for his attention. May I further state that, on account of the thousand and one details which must be attended to in business life, and almost all my Sundays being occupied in public lecturing, I am utterly unable to promise my correspondents any reply to their letters? My intention in writing these "Incidents" was to point out spiritual results to developing mediums, and assist the circulation of The Two Worlds. I am not a professional medium, and never invoked spirits in my life for business purposes. All the illustrations hitherto supplied have entirely been the voluntary but conscious action of spirit upon my own consciousness. In fact, I deprecate entirely evocation of Spiritualism for either business or personal purposes. I look upon this advent as a religious movement, the inauguration of the Divine life in humanity. These personal incidents, therefore, are simply links in the golden chain which stretches from the undeveloped human to the glorious Deific perfection. Trusting my correspondents will accept this brief explanation, I am, yours,

Newcastle-on-Tyne, Nov. 20th.

RE PROPOSED SYMBOL**

RE PROPOSED SYMBOL.

DEAR SIR,—I am in favour of adopting one, but which one it is "to be, or not to be, that is the question." The difficulty seems principally in the selection of a suitable motto. Personally I should much prefer to wear something indicative of the main and vital principles of our grand philosophy, rather than a mere bald label with the name of (what only too many would be glad to denominate) our "sect." I would like something that would not be limited to English-speaking countries alone, but would apply all the world over; and what would be better for this purpose than a Latin motto! To my mind it "his the case intoirely." It would not only be familiar everywhere, but in itself is

another instance that what is called dead (the dead language) is not dead but very much alive. Friend Chadwick has been cudgelling to artistic brains a good deal over the matter, and we have discussed together, and I now enclose a letter which he wished me to forward to you, with a design (obverse and reverse) which I think is exceedingly tasteful and expressive, and just meets my view of what is required think it would be a pity to rush the adoption of anything while there is a possibility of its proving inadequate, and there should be an influent expression of views as to the merits of the proposed design. We have not yet got into the days of International Conferences of Spirituality, but such a gathering would, it seems to me, be an ideal one to decide this point. Could we not get into communication with foreign and American and Australian societies, and elicit their views on the subject I daresay you feel somewhat bored over this matter, but I feel that It is worth doing at all it is worth doing well, since it touches the very "head and front" of our prestige. It is still true that "the mills of the gods grind slowly."—With kind regards, your fraternally, E. Adams. another instance that what is called dead (the dead language) is not dead

11, Fitzhamon Embankment, Cardiff, Nov. 10, 1893.

Dear Sir.—I enclose you a design for the above, the method of which is as follows: Following out the design, appropriately aggregated by your correspondent signing himself "Alexander," I adopt the principle of the square, but make the lines triple, suggestive of the three recognised properties of body, soul, and spirit in man, and Faller, hood, Brotherhood, and Essence or Spirit in the Deity. The whole surrounded by a chaplet of laurel, signifying conquest or triumph, on one side you have the earth bound round by a triple band bearing the words, Sapientia, Amor, Veritas, signifying that the earth is encompassed by Wisdom, Love, and Truth. The stars above and below, five pointed, and throwing downwards and upwards, signifying inspiration or communion. On the other side of the medallion you have the monogram, S. A. V., surrounded by rays in the same design, equally significant of communion, while the letter S will signify "Spirit" or "Spiritualism," as well as "Wisdom." The idea of a Latin motto in this, if any proverb is in English it cannot have an international or world wide acceptance, whereas this can. The design is lozenge shaped and can be made much smaller, and I would suggest only having them in one form, as a pendant and in bronze, so that they may be within the compass of every one. Any friends desirous of any othe can easily have them engraved on any ornament at their own cost. If the design is acceptable it should be registered at once. Please own and if not required return to me, and oblige yours faithfully,

FRANK B. CHADWICE.

26, Gordon Road, Cardiff, Nov. 8, 1893.

26, Gordon Road, Cardiff, Nov. 8, 1893.

[Re the Symbol.—The snake symbol is already appropriated by Theosophists, and is loathsome to many people. The cross is equily objectionable, so also is the oval. The double-triangle is a Many symbol, and is barred because we want something distinctive. In suggests a square, with a circle inside, within which the letters Plushould be plainly printed. We do not think her design as pretty at the diamond and monogram O.P.S. Other designs have been sent in which are all too elaborate, too large, and therefore too costly. We have received a considerable number of orders and promises to take the symbol already suggested and to join the Order, consequently we shall put them in hand at once, and hope to be able to supply custome before Christmas. We have waited long enough. The watchword despiritualism is progress, both here and hereafter, and therefore the Order of Progressive Spiritualists, an "order" because it is a fraternal union, and a friendly society practically, as we aim to make a small beginning towards a sick and benefit fund. The existence of such an "order" emphasises the fact that those who join it regard Spiritualism as a progressive movement, and they voluntarily unite for mutual encouragement. Those who purchase the symbol as a means of recognition are not committed to anything. See The Two Worlds for Nov. 10 for particulars. The Americans have adopted the sunflower emblem, which will not suit in this country. Mr. Chadwick's design is good, but is much too large, elaborate, and costly. Bronze medals would cost nearly as much as silver.] [Re the Symbol.—The snake symbol is already appropriated by osophists, and is loathsome to many people. The cross is equily

MR. COLEMAN ON THEOSOPHY.

MR. COLEMAN ON THEOSOPHY.

Dear Sir,—When I wrote you last week relative to the improvement in The Two Worlds, I had no knowledge that you had reprinted my paper on Theosophy read at the Psychic Science Congress, or that such publication was intended. Three or four days after I had posted my letter to you The Two Worlds of October 6 reached this city, and I was agreeably surprised to see in it the first part of my review of the phenomena of the "Wisdom-Religion." In this connection you may be pleased to know that one of the staunchest American champions of clean, rational Spiritualism, a veteran worker in our ranks, has written to me thus: "I regard your paper as one of the ablest and most useful of those read at the Congress. Every Spiritualist journal at any rate should publish it." So far your journal is the only one who has acted in conformity to this opinion of our old-time co-worker, and reproduced my strictly accurate and truthful summary of the history of the phenomenal side of Theosophy.

It is expected that in the next (October) number of the "Proceedings of the Society for Psychical Research" will be published a companion article of mine on "The Sources of Mme. Blavatsky's Writings," in which the true character of the philosophy and literature of Theosophy will be indicated in like manner as that of the phenomena is shown in the paper you have printed in your columns. This second paper will be a startling revelation to many. It names the books from which all the doctrines in Theosophy and much of the language in all of the writings of the Blavatsky were copied, plagiarised, stolen—the whole being a wholesale plagiarism.

I am glad to know that—thanks to your reproduction of my first paper—some of the English brethren, at least, will be enabled to form some idea of the truth anent the gigantic delusion and imposition presumptuously misnamed Theosophy or Divine Wisdom.

San Francisco, California, U.S.A.

We Emmetre Coleman.

A SPLENDID CABINET size zinco-photo portrait of John Lamont nex-week.

LONDON NEWS AND NOTES.

CAVENDISH ROOMS, Mortimer Street, W .- Friday, November 24th, CAVENDISH ROOMS, Mortimer Street, W.—Friday, November 24th, at 8 p.m., inaugural meeting of a new Spiritualist society. Mr. J. Page Hopps will preside, and several well-known speakers will address the meeting. Admission free by ticket to be obtained of Miss Rowan Vincent, 31, Gower Place, Endsleigh Gardens, W.C., and of Mrs. J. Cole, 10, Sandwell Park, West Hampstead.

Forest Hill. 23, Devonshire Road.—Thursday; Psychometry by Mr. Blackman very successful. We hope to have him again shortly. Sunday: Mrs. Spring absent through illness. Mrs. Bliss's guides spoke on "Haunted Houses," and the necessity of Spiritualists to train those who visit them in the spirit instead of driving away those who need assistance. A very enjoyable evening.—J. B.

on "Haunted Houses," and the necessity of Spiritualists to train those who visit them in the spirit instead of driving away those who need assistance. A very enjoyable evening.—J. B.

MARYLEBONE. 86, High Street, W.—Dr. W. T. Reynolds (from Stratford) although suffering from a severe cold interested us greatly by his remarks. He will be with us again next Sunday, when we sincerely trust he will have recovered his usual health, and that the weather will not affect the attendance as was the case this evening. Nov. 26, Dr. W. T. Reynolds; Dec. 10, morning and evening services, visit of Mrs. J. M. Smith. Addresses, psychometry, and clairvoyance. Dec. 24, Mr. J. J. Morse.—L. H.

On Tuesday evening, 14th inst., at Morse's Library and Reading Rooms, 26, Osnaburgh Street, Regent's Park, there was a gathering of members and friends to meet Mr. E. W. Wallis, who was announced to give a trance-address, Mr. J. J. Morse being in the chair. The Chairman expressed the pleasure with which London Spiritualists greeted Mr. Wallis on his visit to the Metropolis, as an old and tried worker in the cause and a worthy representative of the vigorous Spiritualism of the Northern counties. On the vote of the meeting it was decided that Mr. Wallis's guides should be asked to reply to questions instead of delivering a set address; and this was acceded to. It may be interesting to quote one or two of the questions, and some of the statements made in the lengthy and eloquent replies. A person present enquired as to the awakening of the spirit in the next life. The lecturer, in reply, stated that the resumption of consciousness was somewhat akin to awaking after sleep; but the circumstances differed considerably. In some cases the spirit might lie dormant for hours, days, or weeks after the change; in other cases it could hardly be said that the cessation of consciousness lasted an instant; the transition from waking life on one plane to waking life on the other was over in "a moment, in the twinkling of an eve." The old academic idea that that the cessation of consciousness lasted an instant; the transition from waking life on one plane to waking life on the other was over in "a moment, in the twinkling of an eye." The old academic idea that if man is to live to all eternity, he must have lived from all eternity was also mooted for the consideration of the lecturer, who ably disposed of the question in a way that we cannot do justice to here, further than by remarking that he showed that while matter and consciousness may have been, and doubtless were from all eternity, the grade of consecutions. by remarking that he showed that while matter and consciousness may have been, and doubtless were, from all eternity, the grade of consciousness represented by man did not necessarily call for a retrospective eternity as well as a prospective one, so to express it. A third question dealt with the possibility of spirits being morally developed without a corresponding iotellectual unfoldment. The lecturer said that this would be a lopsided development which would wholly preclude such spirits being accurately referred to, in the phrase of the querist, as "lofty" or "angelic" existences. Progress, whether in this life or the next, demanded an all round development of the faculties. There could be no true moral evolution without a corresponding intellectual one, since if a man's moral impulse tells him to do right, his cultivated next, demanded an all round development of the faculties. There could be no true moral evolution without a corresponding intellectual one, since if a man's moral impulse tells him to do right, his cultivated intelligence tells him what is right. The question was very fully and competently dealt with, and the manly appeal to all present to see that physical, mental, and moral development were alike studied was indicative of the healthy tone of much Spiritualistic teaching of to-day, since it is a keynote that is touched in many quarters where the voice of the trance speaker is heard. Mr. Wallis, on resuming the normal state, referred to his work in the Midlands and the North, and expressed his sense of the friendliness with which he had been received. He gave some interesting reminiscences of his life in the earlier days of the movement. The Chairman then called upon Mr. J. Lamont, of Liverpool, the well-known and veteran Spiritualist, who addressed the meeting with the warmest emotione, and dealt with some of his past experiences. The meeting then resolved itself into a social gathering, and a pleasant time was spent in converse with the representative Spiritualists present, including Miss Rowan Vincent, Mrs. Cole, Mr. Sutton, and the speakers already mentioned.—David Gow, 37, Saint Stephen's Avenue, Goldbank Road, London, W.

Shepher's Avenue, Goldbank Road, London, W.

Shepher's guides delivered a very powerful inspirational discourse upon "Reincarnation," quoting ancient religions and life in other planets in support of his remarks. Free healing at the close again successful. We hope to have this medium again soon.

Walthamstow. Hoe Street. 18, Clarendon Road.—We had a good spiritual time, the inspirators of Mr. Ronald Brailey giving those present exhorting counsel. Subjects:—"My spirit home," and "Signs of the times." Clairvoyance at the close.

Special Notice.—Extension of the work in South London. A conference will be held at 311, Camberwell New Road, on Nov. 19, at 3 p.m., to consider the best means for advancing the cause of Spiritualism in South London. Individual Spiritualists, delegates, and representatives from societies are heartily invited to attend. Tea at 5-30, tickets 6d. By special request, at 7 p.m., "Douglas" will narrate his "Experiences in a haunted house; or, a conflict with evil spirits."—C. M. Payne, sec.

Stratford. Workman's Hall. West Ham Lane, E.—The half-yearly members' meeting will be held after the service on Sunday, Nov. 26. The committee announce a Social Tea Meeting at 6-30, and Musical Entertainment at 8, at the Hall, on Monday, Nov. 27. Tickets for tea and concert ninepence. Concert only sixpence. Friends are requested to render all the assistance they can. We intend to devote the whole profits to the funds of West Ham Hospital. Tickets can be obtained of members, and of J. Rainbow, hon. sec., 1, Winifred Road, Manor Park, Essex.

HAVE YOU ORDERED extra copies of next week's Two Worlds! You will regret it if you don't.

MANCHESTER AND SALFORD.

Ardwick. Tipping Street.—Circle, Wednesday, Nov. 15. A very pleasant evening was spent with our friend Mrs. Hyde; 112 persons present. A great number of strangers seemed greatly interested with her many clairvoyant descriptions and psychometric readings. We are pleased our Wednesday night circle is becoming so popular. Sunday evening, Mr. J. C. Macdonald's answers to four questions from the audience were much appreciated.—R. D. I. Lyceum: Conducted by Mr. Jones. Marching and calisthenics in good style. Interesting stories were read by the leaders, Misses Fitton and Maslin. Discussion class, chairman, Mr. Simkin. "What does Spiritualism prove?" read by Mr. Jones, was very interesting. A lively discussion followed. A very pleasant half hour.—G. L.

At Cornentogs's Café, Lever Street, off Piccadilly, Mr. R. A. Brown opened the debate on "The vindication of woman" in an interesting and suggestive speech, and claimed that "sex is no disqualification, neither is it a recommendation." A good number of friends expressed themselves, and a pleasant evening was spent. Tuesday next, Mr. W. H. Rooke, on "The evolution of Christianity." We trust there will be a large audience, and a lively discussion.

COLLYHURST. Psychological Hall.—Nov. 19, Mr. R. A. Brown on "Spiritualists' duty in regard to Labour" objected to Spiritualists joining the labour agitators, whose avowed object scemed to be create a feeling of apathy and dissatisfaction amongst the workers in regard to their employers. Far better would it be for men to use their energy in developing their spiritual nature, thus educating them in their duty to their master, and by perseverance create a spirit of independency and personal responsibility, and bring forth their nobler qualities. Evening, "Salvation from a Spiritualist's standpoint," urging man to develop his own individuality and not rely upon an outsider to do it for him. Both lectures were well handled, being duly appreciated.—J. H. H. Lyceum: Average attendance. Recitations by Mr. Cooling, Richard Haggitt, and

Programme gone through.—A. H.

HULME, Meeting Room, Corner of Junction Street.—Nov. 15:
Another grand success with our friend Mr. Taylor, the physical medium.
All well satisfied with the phenomena. Thursday's public circle, Mrs.
F. Taylor with us, very pleasant evening. Sunday: 6-30, Public circle, conducted by Mr. Lamb. Nov. 20: Mr. J. B. Tetlow gave us a short and very able discourse on "Where are we?" Excellent psychometric tests. Lyceum: Morning, 16 present. Mr. W. Fearson kindly rendered his assistance. Afternoon, 20 present, and one visitor. Marching and calisthenics. [Please write with ink and use white paper, and spare the eves of the compositors.]

Marching and calisthenics. [Please write with ink and use white paper, and spare the eyes of the compositors.]

OPENSHAW. Granville Hall.—Morning: Mrs. Howard's guides gave a grand discourse on the position of our globe, from a commercial point of view. Evening: The earnest discourse on "The True Religion—Spiritualism," by Mrs. Pearson's guides, was received with every satisfaction. Mrs. Pearson gave good psychometry, almost everything recognised. Grand after-circle, opened by Mrs. Pearson; and Mr. Pearson magnetised a person for her health. A pleasant day.

PENDLETON. Hall of Progress.—A Royton friend was to give a short address, in conjunction with Miss Janet Bailey's clairvoyance, but disappointed us; we got through with the aid of our friend, Mr. Moulding. Evening: Mr. J. Kay, one of our audience, gave a short able inspirational address, and Miss Bailey gave 18 clairvoyant delineations at both meetings, 14 recognised—in two instances giving three names to two descriptions.—H. T.

SFIRITUALISTS' BAND OF HOPE.—There will be a grand miscellaneous concert held at Tipping Street on Friday, December 1. Admission: Members free, friends 3d., and children 1d. Doors open at 7-30; commence at 8 o'clock prompt. We hope all friends will give us their support and help us to make it a thorough success.—J. W. Sims, sec.

PLATFORM RECORD.

Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

Accelination. Bridge Street.-Mrs. Horrocks's guide gave good addresses to fair audiences. Clairvoyance and psychometry very good.

Many people convinced of the truths of Spiritualism. We are rolling

the chariot along.—Clark.

Accrington. China Street.—Miss Walker's guides lectured on "Paradise Lost and Paradise regained," and gave good clairvoyance and

"Paradise Lost and Paradise regained," and gave good clairvoyance and psychometry.

Attercliffe.—First visit of Mr. J. Armitage, whose guides dealt with questions from the audience in such a manner as to evoke applause from appreciative listener?.

Armiev. Mistress Lane.—Nov. 12, our friend Mrs. Levitt's guides gave very nice discourses and clairvoyance, mostly recognised. Crowded out as usual. 13: We were favoured by Mrs. Beanland, who gave a nice intelligent address, and remarkable clairvoyant delineations. 19: Our true-hearted friend Mr. Barraclough took questions from the audience. Miss Camm gave clairvoyance at each service.—H. B.

Barnoldswick.—Mr. W. Sanders, of Burnley, gave excellent discourses on "Love thy neighbour as thyself," and "Spiritualism, what it should be." A very good explanation.

Birmingham. Union, Masonie Hall, New Street.—Nov. 12: Morning, Mr. Findlay gave a short address upon "The attitude of Spiritualism towards Christianity." Evening, Lieut-General Phelps gave a very well-reasoned paper upon "Verbal Prayer," pointing out the selfish nature of prayerful demands, and deprecated the use of prayer where individual effort would overcome the difficulty. 19: Mr. Timson conducted the services, giving an inspirational address upon the "Signs and Wonders of Spiritualism."—A. J. S.

Birmingham. Oozells Street.—Mrs. Barr, of Walsall, very kindly travelled through the storm and delivered an address, "Commune with thy heart, and be still." The control was interrupted by the determined

efforts of a spirit friend of a stranger in the meeting. The control allowed the relative to take possession of the medium, when it at once took her off the platform to the back of the room where the stranger was sitting, and he was soon convinced that the spirit was that of his wife. The

and he was soon convinced that the spirit was that of his wife. The incident created much interest.

BLACKBURN. Northgate.—A pleasant day with Miss McCreadie and her guides. Her descriptions of spirit friends were most, accurate, being readily recognised, and her psychometry also gave great satisfaction, being able to trace events in the past life of a number of people at the evening service. A Scotch guide of the medium related her very interesting and instructive experience, both on earth life and in spirit life.—C. H

at the evening service. A Scotch guide of the medium related her very interesting and instructive experience, both on earth life and in spirit life.—C. H.

BLACKPOOL. Liberal Club, Church Street.—Mr. W. Johnson gave an excellent lecture on "Death, from a spiritual standpoint," and dealt with 12 out of 19 written questions, to which he did full justice.

BOLTON. Bradford Street.—"The secret of happiness" and "Though we look through a glass darkly" were subjects dealt with by Mr. Walsh very well. He gave a goodly number of psychometrical delineations, and accompanied many of them with advice. Social gathering on Saturday next at 6-30 p.m.

BRALFORD. 448, Manchester Road.—Those who attended were treated to splendid discourses by Mr. Hilton. Subjects, "The Four Seasons of the Year" and "Heaven, or the Summer-land." Good and truthful clairvoyance by Miss Marsden, one of our members.

BRIGHOUSE,—Afternoon: Mr. and Mrs. Clegg gave their experiences. Evening: Mr. Clegg gave an address from "Prove all things, and hold fast that which is good." on which Mrs. Clegg's controls also spoke briefly. Will all mediums please note that the late secretary has resigned? The present secretary's address is Mrs. Geo. Bentley, 69, Bradford Road, Thornhill, Briggs.

BURNLEY. Guy Street.—Miss Walton gave good and interesting lectures on "Death, a Deliverer," and "What is True Religion?" Good and well-pleased audiences. Miss Janet Bailey next Sunday.—G. E. B. BURNLEY. Hammerton Street.—Nov. 12: Being without speaker, the meeting in the afternoon was conducted by Messrs. Varley, Nuttar, and Mason. At night, by Mrs. Dixon; subject, "Some of the World's Saviours." 19: Mr. J. B. Tetlow's afternoon subject, "Is Socialism a Finslity?" Evening: Written questions from the audience; answers were good, and to the point.—W. M.

BURNLEY. Hull Street —Mr. Thompson related his experiences, and how he became a Spiritualist, also an address on "Who are the Heathens?" Miss Barlow's clairvoyant delineations were well received. She is only 12 years old, bu

is a credit to her parents and to Spiritualism.—I. G.

BURNLEY. Robinson Street.—Mrs. Green grievously disappointed us, owing to a severe cold. We found an able substitute in Mrs. Wm. us, owing to a severe cold. We found an able substitute in Mrs. Wm. Harrison, one of our mediums, who has been seriously indisposed but is now recovering. Subjects, "Spiritualism, what it does and what it might," and "Prayer." Two good addresses and good clairvoyance. Good audiences. We were highly pleased to again hear her.

BURNLEY. 102, Padiham Road.—In Mr. Metcalf's absence our developing mediums gave us short discourses. Many spirit friends made their presence known, and spoke encouragingly. Several interesting clairvoyant tests given. A very pleasant day.

BURY.—Miss Cotterill's guides gave good plain and easily understood lectures on "Prayer" and "The gates ajar." Striking clairvoyance and psychometry.—A. N.

voyance and psychometry.—A. N.

CARDIFF.—19th: Our trusty friend Mr. Robt. Mark gave an interesting address comparing the characteristics of the God of Old Testament times—to wit, his assumed foreknowledge and nonprevention of the coming murder of Abel, and his swift and vengeful retaliation therefor upon Cain-with the more enlightened and dignified conceptions of Divine attributes prevailing to-day. He also showed that we are each "Our Brother's Keeper," and that, in so far as we fail in fulfilling our responsibilities to the extent of our ability to do so, remorse and mental anguish will certainly result to us in the future. Next Sunday, Miss McCreadie, of Manchester, will give trance addresses with clairvoyance and psychometry, at 11 and 6-30.

DEWSBURY.—Mrs. Mercer failed to fulfil her engagement for the

second time lately. I think when mediums accept dates and write that they intend to fulfil them it is their duty to do so or procure a suitable substitute, they would thus save secretaries much trouble. One of our members, Miss Firth, a good test medium, was brought on to the platform against her will by her guides, and gave several clairvoyant tests. Evening, Mrs. Thornton kindly spoke well on "Catch the sunshine, catch it quickly." Clairvoyance very successful. [Ladies might well

be excused for not travelling on Sunday. Many of them were ill.]

FELLING. Hall of Progress.— Nov. 5: Mr. W. H. Robinson, on

"What do we mean by inspiration?" said the word was derived from the
Latin word Inspira (I inbreathe), and that inspiration was necessary to all terms of life. That spirit, uncreate, primarily represents the Deity, and he contended that all human spirits were born of that central force Inspiration in its fullest essence included every form of influx which man received from the Divine source, but inspiration was always in proportion to that given out from ourselves. If we received it in large quantities it would diffuse itself in affection, wisdom, and intelligence. A highly respectable audience freely applauded.—J. Dobson, 10, Elswick Street, Gateshead.

HALIFAX.—Mr. Hepworth was compelled to disappoint us through indisposition, but sent a most able substitute in Mrs. Craven, whose guides spoke most intelligently. Afternoon: "The Fatherhood of God," and in the evening, subjects from the audience were dealt with to the entire satisfaction of the hearers. Our Lyceum is in urgent

need of funds to purchase prizes for the children. Any contributions or books will be thankfully received.—F. A. M.

Heywood.—Mr. Standish, of Oldham, last Sunday delivered two good addresses. Afternoon: "Nearer God." Evening, "The True

Church." Followed by psychometry to very poor audiences.

HOLLINWOOD.-14th: Mrs. Rennie conducted our circle, and gave good clairvoyance and psychometry to good audience, and on Sunday, 19th, she spoke on "Light and Truth," and "Is Spiritualism of God or of the Devil?" Listened to by good audiences with rapt attention.

KEIGHLEY. East Parade.—Mr. James Kitson, of Batley Carr, addressed good congregations. Evening: A splendid address on "The

Divinity of Man" gave every satisfaction as to man being divine and immortal.—A. B.

LEICESTER. 67½, High Street.—Mr. Pinkney gave an interesting discourse on "Spiritualism an Every-day Religion." We are grateful for his services. Dec. 3: Public opening of our new room in Crafton Street, by Mrs. Yeeles, of South Shields, morning and evening. All friends invited.—N. C.

LEICESTER. Phreno. Institute. 225a, Humberstone Road.—Nov. 16: "The Psychical Research Circle." Prof. Timson lectured on "The Physical Basis of Psychological Manifestation," illustrated by busts, skulls, &c., including the bust of the notorious Palmer, the great poisoner. The lecturer explained the laws and relations of physical and psychical mediumship to the different combinations of physical and nervous organs, which was much appreciated. Several psychic manifestations experienced by different persons, which were discussed. An enjoyable and interesting meeting.—G. C.

Leigh. 15, Wigan Road.—Mr. Hesketh, for the first time here, gave highly interesting discourses, afternoon and evening, all being well pleased. We hope to have him sgain before long.

Luton.—Our first social tea and meeting on Monday, November 13th, was quite a success. Twenty persons partook of the good things provided. With a little help early in the new year, when we intend to make an effort, we feel sure we shall be able to spread the light here. We shall be glad to hear from any medium who would assist us for expenses only.—A. P.

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expenses only.—A. P.

MACCLESFIELD.—12: Mrs. Groom on "Man's need of Spiritualism,"
and "Revelations of Spiritualism," as usual, perfectly satisfied good
and appreciative audiences. Her clairvoyance was convincing, only one being unrecognised. In the evening Mrs. Groom named the child of one of our friends, — "Justin," very feelingly. 19: Mr. J. J. Morse; "Spiritualism, the bridge of fact across the gulf of faith," and "Life in Spirit Land." Both were thoroughly well reasoned out and philosophical addresses. On Monday a pleasant evening was spent with the "Strolling Player."—W. P.
NELSON. Bradley Fold.—Mr. Bailey's controls gave splendid discourses on "What is God" and "Will Spiritualism benefit humanity?"

to fair audiences.-D. H. B.

NEWPORT (Mon). Spiritual Institute,—An address by Mr. Wayland's guides. "A call for help to the spirit spheres;" "Glad tidings of great joy to humanity;" "The harvest is great, the labourers few." NewPORT. Spiritual Temple, Portland Street.—A trance address, by Mr. F. T. Hodson. Subject, "In my father's home are many mansions." Very attentive audience. Clairvoyance all recognised.

NORTHAMPTON.—Mr. Ashby of Laigester paid us another visit and

NORTHAMPTON.-Mr. Ashby, of Leicester, paid us another visit and

addressed small audiences.

NORTHAMPTON. - We removed our meetings from 58, Abington Street to Exeter Hall, Kettering Road, last Sunday. The room is a fine one, with every convenience, where we hope to progress. We were favoured with two promising mediums, Mrs. Ellard and Mr. Jeffries.

We have many happy remembrances of our late meeting room.—Thos.

Hutchinson, sec, 16, Bull Head Lane.

PRESTON.—Mr. Metcalf, from Burnley, delivered addresses on his
"Experiences in Spiritualism," and "Spiritual Gifts." Clairvoyance
very good in many cases, but I would strongly advise our friend to
speak gently to those who may not see age to everyith him. The speak gently to those who may not see eye to eye with him. majority of our audiences in Preston have been cradled in orthodoxy. This may be taken as a gentle hint to others. Will mediums and speakers please send me dates and terms for 1894 at once !—F. Ogle, 8, Newhall Lane.

ROCHDALE. Penn Street.—Public circles well attended, Mr. Taylor, of Royton, joined us in the evening and gave good clairvoyant

descriptions, which were recognised.—J. T. R.

ROCHDALE. Regent Hall.—Mr. J. W. Sutcliffe took for his subjects "Our immortal homes, how and where to find them," and "The spirit world's petition," handling them, without a doubt, creditably. As regards psychometry we have never seen him more successful.

ROCHDALE. Water Street.-Mr. G. F. Manning devoted the afternoon to clairvoyance, and was very successful. Evening: His controls gave a powerful address, followed by clairvoyance. Subject, "Rejoice and be exceedingly glad, for great shall be your reward in heaven."

Fair audiences. Please note social gathering, Nov. 25, admission 4d.

Salford. 9. Park Place, Cross Lane.—Mr. Gibson, of Pendleton

discoursed on "Our Religion, Spiritualism, seeks to uplift Humanity and develop those gifts with which all are endowed for the spiritus good and welfare of mankind." Very satisfactory psychometry. W should be glad of the services of any mediums or speakers who would come for expenses only.—A. Bracegirdle.

Sheffield. Hollis Hall, Bridge Street.—Mr. W. E. Inman, loc medium, afternoon and evening dealt with subjects from the audience At the close of the evening address he gave clairvoyance and psych

SOWERBY BRIDGE.—Mr. E. W. Wallis delivered eloquent a elevating addresses on "Spiritualism and Coming Reforms," and "Tinfluence of the Spirit World upon Humanity." They were my appreciated by moderate audiences, as evinced by the rapt attent with which the speaker was listened to.-G. H.

STAMFORD.—We have been favoured with the presence of l Addison, of Wistech, accompanied by Mrs. Whitehead, of the s place. Two excellent addresses were given by the late Dr. Macfarl of Scotland, which were listened to with breathless attention. A wards clairvoyant descriptions were given which were generally ack ledged, and the friends hope before long Mrs. Addison may vis

STOCKPORT.—Mrs. Hyde's discourses were appropriate, the collections being made for the families of the miners. Alth slack work and no work is the rule in Stockport just now, the collect amounted to £2 17s. 1d., exclusive of 4s. 6d. collected at the Ly which will be sent to the most famine-stricken districts in Lance An immense meeting at night. Mrs. Hyde was at her best in spand clairvoyance.—T. E.

TYNE DOCK.—Nov. 12: Glad to welcome Mr. Murray, of New

once more. His services, unfortunately, have not been available the past 18 months, and as he has again come forward, we will

God speed. He delivered a short address, and then gave several clair voyant delineations, mostly recognised. 19: Mr. Rutherford was the speaker, to a very small audience, which we were sorry for. Surely, when speakers face the storm, members should attend. He read an interesting lesson from his New Gospel, and answered several questions.

WAREFIELD. Baker's Yard.—Anniversary. Mr. Walker spoke well to good audiences, on "What shall the harvest be?" and "The Occult Forces." Nov 18: About 66 sat down to tea, for which we praise our ladies and friends. A grand entertainment of songs, recitations, readings, and a dialogue, "Wanted, a Wife," were given by a few members. Being disappointed by Mr. Ogram, Mr. Drake, of Heckmondwike, filled the chair very ably. A most enjoyable evening.—Cor. sec.

WAREFIELD. Barstow Square.—Mrs. Wrighton's guides delivered inspiring addresses to good audiences. Good clairvoyant tests were readily acknowledged. Three more new members enrolled. Still they come.—D. H.

RECEIVED LATE. Leeds. Progressive Hall.—12: Mr. Barra-

COME.—D. H.
RECEIVED LATE. RECEIVED LATE. Leeds. Progressive Hall.—12: Mr. Barra-clough gave satisfaction; 13, a successful tea and entertainment; 19, Mrs. Levitt, in Mr. Boocock's absence, conducted the services satisfactorily.

THE CHILDREN'S PROGRESSIVE LYCEUM.

KEIGHLEY. East Parade,—Good sessions. Our conductor being ill, Mr. Shackleton presided. Mr. Judson presented certificates of membership to about 16 new members of the Golden Group. A collection for "Aunt Editha's" fund for the starving women and children of the miners, realising 3s., forwarded to the proper quarter.—A. B.

ROYTON.—Lyceum Anniversary. Mr. A. Kitson gave very instructive and interesting addresses on "Lyceum Work" and "The Gospel of Spiritualism" Recitations by Misses Calverley, L. Yates, M. A. Yates, and E. Ogden; dialogue by Misses Harvey and Newton; solos and duets by Misses S. A. Eller, E. A. Yates, and M. A. Yates.

PROSPECTIVE ARRANGEMENTS.

GIVE YOUR ORDERS, please, for the Lamont number of The Two

ATTERCLIFFE.—Dec. 3: Mrs. J. M. Smith, of Leeds, at 3 and 6-30.

Barrow-in-Furness.—Opening services continued by Mrs. J. M. Smith, clairvoyant and trance speaker, 26 and 27. The new hall is worthy of any one's visit, and a credit to the designer or designers. We cordially invite Spiritualist friends from all quarters. Dec. 3 and 4, Mr. J. Swindlehurst will carry on the third week's series of lectures. The town is suffering under most severe depression, but in spite of all was expect good attendances.—T. H.

we expect good attendances.—T. H.

BELPER.—Nov. 26, Mr. E. W. Wallis. Morning: "A Spiritualist's view of prayer." 6-30, "Salvation for all, or the future life revealed."

BELPER.—Nov. 26, Mr. E. W. Wallis. Morning: "A Spiritualist's view of prayer." 6-30, "Salvation for all, or the future life revealed." Monday, 27, tea party and social evening.

BIRMINGHAM. Masonic Hall—A Psychical Debating Society is being formed in connection with our union. All Spiritualists, also investigators as disputants of Spiritualism, are invited to join, and may send their names to the hon. sec., Mr. Hauds, 28, Guildford Street. Séances in the various districts are being organised, and we respectfully ask those who wish to join one, or are prepared to hold one in their homes, to communicate with J. Smyth, 77, Stratford Road.

BIRMINGHAM.—An attempt is being made to form a branch for the propagation of Spiritualism in the Bordesley district, which embraces Small Heath and Sparkbrook, and contains a population of 11,000 souls. Friends willing to assist are respectfully invited to communicate with Mr. James Jenkinson, 2, Cofton Place, Herbert Road, Birmingham.

Dewsbury.—Nov. 25, we intend to hold a grand tea-party, entertainment, and jollification. As this tea is to raise funds towards defraying the expense of our new organ, we trust all well-wishers of our society will give us their support. Tea on the tables at 5 o'clock. Tickets, adults 6d., children 3d. Entertainment at 7-30, only 2d each.

HUDDERSFIELD. 3a, Station Street. — Tea party on Saturday, Dec. 2, for the benefit of one of our local speakers, Mrs. Ellis, whose husband was killed by the falling of a chimney during the storm on Saturday last. After tea, clairvoyance, psychometry, impromptu poems, and sacred duets will be given. We trust that all friends will show their sympathy in a practical form. Time and prices next week.

Leeds. Progressive Hall.—Monday, 27: Mrs. Eastwood will give her services for the starving children of Leeds. Friends, turn up in good numbers for so noble a cause.

Liverool. The Psychic Church, Albert Hall, Cazeneau Street.—

LKEDS. Progressive Hall.—Monday, 27: Mrs. Eastwood will give her services for the starving children of Leeds. Friends, turn up in good numbers for so noble a cause.

LIVERPOOL. The Psychic Church, Albert Hall, Cazeneau Street.—Preacher, Brother Carolus (Dr. Charles Williams). Nov. 26. "The o'd religion and the new—a comparison." Dec. 3, "Will the new religion become universal?" The services commence at 7 p.m.

MACCLESFIELD.—Nov. 26: Mr. F. Hepworth, of Leeds, at 2-30 and 6 30. Monday, 27, concert and dramatic entertainment; vocal and instrumental music; three humorous songs by Mr. Hepworth, and farce, "Doing his Duty." Chairman, Mr. Houlton. Commence at 7-45. Tickets, 6d. and 3d. Dec. 3, Madame Henry.

MORLEY. Cross Church Street—This society will hold a tea and entertainment on Nov. 25. Tea on the tables at five o'clock. Tickets, 8d, 6d., and 41. Proceeds for the benefit of society.

NEWCASTLE-ON-TYNE. Cordwainer's Hall, Nelson Street.—25 and 26: Mr. J. J. Morse, of London. Last visit until March, 1894.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—The Lyceum annual prize distribution and entertainment on Friday, Dec. 1, at 7-30 p.m. The programme will consist of songs, solos, vocal and instrumental music, recitations, etc., by the members. Mrs. Green is expected to distribute the prizes. We cordially invite all friends. Tickets 3d.

NORTH SHIELDS SOCIETY (Camden Street) intend holding a sale of work on Dec. 14 and 15, and will be glad to receive assistance either in goods or donations. To be sent to Mrs. Walker, 103, Stephenson Street, North Shi-lds.

OLDHAM. Bartlam Place, off Horsedge Streat.—On Saturday, Nov. 25 and Monday, November 27, a sale of work will be held to help to clear the debt. Opening ceremony on Saturday at 3, Monday at 6. Concerts at intervals and other attractions. Refreshment stall each day. Admission (all ages) 3d. each.—C. Shaw.

ROCHDALE. Water Street.—Social gathering, November 25.

ROCHDALE. Regent Hall.—Dec. 3: Afternoon, Lyceum open session; evening, service of song, "Little Minnie."

SOWERBY BRIDGE.—The society has arranged for a Sale of Work in the Town Hall, on Friday and Saturday, Dec. 15 and 16. Any gift or donation for the above will be thankfully received and acknowledged by Mrs. Greenwood, Tuel Lone.

THE NATIONAL FEDERATION'S Executive and Propaganda Committees will meet at Keighley on Saturday, December 2. Societies desiring propaganda assistance -hould send applications to the sectional secretaries at once. This would emsure immediate consideration and speedy arrangements. At 7-30 p.m., a propaganda meeting will be held in the Eastwood Spiritual Temple. Friends, show your sympathy by inviting enquirers to hear the glad tidings.—T. Taylor, hon. sec.

Whitworth.—Nov. 25: Meat Tea and Entertainment. Songs recitations, dialogues, etc. Tickets, adults, 1s., children under 13, 6d.

PASSING EVENTS AND COMMENTS.

SHORT REPORTS next week to allow of the insertion of "Plans."
WONDERFUL EXPERIENCES by John Lamont next week.

ASTROLOGY.—Several letters on this subject are held over till next

OUR "VOICES" PAGE is full, and we have enough letters in hand to fill next week's page. Please be brief.

MR. W. H. WHEELER desires us to state that he is quite unable to accept any lecturing engagements. Secretaries, please note.

MRS. ASHTON BINGHAM states that the patient she was called upon to halp it near better but he knows nothing of her believ recovers.

to help is now better, but he knows nothing of her healing powers.

EDINA'S EXPERIENCES.—We shall be pleased to supply the back numbers containing the valuable artices by Edina post free for 1s.

SMALL AUDIENCES were the rule on Sunday owing to the storm.

Many speakers are ill. Influenza is abroad, and "you can't be too careful."

careful."

Heaven Revised.—We have received a fresh supply of this extremely interesting descriptive account of life after death, and shall be pleased to supply them, post free, for 1s. 1½d.

Todmorden.—A. J. would be glad to know of or meet with Spiritualists resident in Todmorden. Communicate care of Editor Two Worlds, 73a, Corporation Street, Manchester.

BIRMINGHAM.—The Two Worlds is on sale from Thursday evenings, at Mrs. Rickards, Newsagent, 42, Dudley Street, near New Street Station.

Station.
"THE ENGLISH ILLUSTRATED MAGAZINE" for November reaches us, though wrongly addressed. It is a good sixpennyworth of readable matter. The illustrations are numerous and extremely well done. We do not notice anything specially interesting to Spiritualists, but the Magazine is equal, if not superior, to others of the same class.

NORTH SHIELDS FRIENDS are beginning to see the results of their

NORTH SHIELDS FRIENDS are beginning to see the results of their long struggles. A large number of people are attending the week-night séances, and doubtless there will be an accession of members in the near future. A sale of work is to be held on December 13 and 14 to raise funds which are sorely needed, and Mr. W. Walker, of 103, Stephenson Street, will be happy to receive goods or donations. We trust he will not be permitted to appeal in vain.

"Le property wells to devote so much reliable space every month."

"Is IT WORTH WHILE to devote so much valuable space every month to the publication of 'plans' when you print the speaker's name in your list of 'Sunday services' each week?" So asks a good friend. Societies wish their plans to appear, and we print their arrangements. But we cannot fill over a page with "plans," and still have the same space for "reports." Short reports or none at all next week will therefore oblige us.

To Correspondents. — Mary Urquhart: Several letters on astrology are crowded out till next week. Mrs. E. A. Bingham: Cannot publish It would be best to write to Mr. Long himself. H. Bloodworth: Thanks for yours. We cannot spare much space for poetry. T. L. S.: You must have patience, light will come. Do not think too much about it. Will answer again. J. F. Young: Will write as soon as possible. print as soon as possible.

print as soon as possible.

Salt: In its Relation to Health and Disease.—This 20-page pamphlet, by Mrs. C. Leigh Hunt Wallace, deals exhaustively with the habit of using salt in the preparation of and as food. That it is not necessary to health, and is more injurious than beneficial, is established to the author's satisfaction. It is worth reading by cooks and housewives especially, and can be had for 1½d. from the author, at 4, Albany Terrace, London, N.W.

The Nottingham Daily Express, under the heading of "Modern Magic," affords a good illustration of how, a journalistic penny-a liner manufactures a space-filling article, and says nothing, upon a subject of which he is clearly ignorant, making up in assertion and sneer the lack

which he is clearly ignorant, making up in assertion and sneer the lack of argument and knowledge. It is pitiable, but we long since abandoned the hope of obtaining "light and leading" from the average daily paper, even on politics. To a tack Spiritualism pleases them and does not hurt us.

does not hurt us.

THE YORKSHIRE UNION MONTHLY MEETING took place at the Bradford Temperance Hall, on Sunday, November 12, when sixteen affiliated societies sent delegates, and there were also present ten efficers, speakers, and visitors. After hymn and invocation the minutes and business of the last Conference day were read and confirmed on the motion of Messrs. Sutcliffe, of Halifax, and Whitehead, of Bradford. The new rules were ordered to be printed, and various items of correspondence read. The invitation of Little Horton Society to hold the next quarterly Conference at their rooms was accepted. Reference was made to the visit during the coming week of an anti-Spiritualistic lecturer to the Temperance Hall, and a goodly number of leaflets were presented to the secretary of the society meeting in the same building for free distribution. Short spirited addresses were delivered on this subject by Mr. Pickles, of Keighley; Mr. Blamires, of Cleckheaton; Mr. Gill, of the Psychic Institute, Bradford; Mr. Armitage, of Batley Carr; and Mrs. Craven, of Leeds. A brief but interesting report of the work of the executive concerning efforts that are being made to unite the Yorkshire Societies in mutual helpfulness, and to spread the cause in places, where it is at present unknown in our county, was read, cause in places where it is at present unknown in our county, was read,

and a very harmonious meeting terminated. The president, Mr. T. Craven, of Leeds, was chairman, and Mr. J. Parker, of Little Horton (vice-president), vice-chairman. The secretary invites correspondence from any quarter of Yorkshire where the cause is weak or there is no existing society, so that help may be extended.—Wm. Stansfield, see, Bromley Street, Hanging Heaton, Dewabury.

"The Liver," a Liverpool journal, for Nov. 4, devoted over half a column to a report of the presentation at Daulby Hall to Mr. J. Lamont. It also promised to print a defence of Spiritualism, by E. W. Wallis, reprinted from The Two Worlds. The editor handles Rev. Aked without gloves for opposing the Labour candidate in the interest of the Liberals in the recent municipal election. In the Liverpool Pulpit Rev. Aked "chaws up" Tom Mann for denouncing the orthodox church. Our opinion that Rev. Aked is only a Radical within narrow limits is confirmed. The Liver seems a live paper, outspoken and somewhat satirical, but desirous of doing good. Not many local papers will voluntarily open their columns to a defence of Spiritualism.

"The Gransby Independent" (J. Burnett, M.A., Editor) refers favourably to "what promises to be a monumental work, viz. 'Nero, or the trials, battles, and adventures of the sixth Emperor of Rome during a period of nearly two thousand years in Darkest Hades.' The scope of the work may be judged from the fact that it is to be completed in twelve books, the first book lying before us consisting of twelve cantos, each canto containing 600 lines. The idea is somewhat similar to 'Dante's Inferno,' and as far as we can gather from the first book promises to be nearly as interesting. For those who have the leisure we can recommend the poem for its fine imagination and wonderful descriptions. Its price is half-a-crown. The next book, writes the author (Mr. J. H. Hunt), will be published at two shillings, and if the circulation again increase, the price will be further reduced. All he wishes is only 1,000 intelligent mortals t

AN APPEAL FOR HELF on behalf of an old Spiritualist. Mr. Emms, of 10, Stockman Road, Hackney, the earnest pioneer Spiritualist, so well known in London, writes: "I have known Mr. Smith for many

An APFRAL FOR HELF on behalf of an old Spiritualist. Mr. Emms, of 10, Stockman Road, Hackney, the earnest pioneer Spiritualist, so well known in London, writes: "I have known Mr. Smith for many years. He has had an uphill fight against adverse circumstances in his business. I think his is a fair and deserving case for sympathy and help." Mr. Emms subscribes 2s, 6d., as also do A. J. Hooper, Norfolk Road, Dalston, and S. Bartlett, 15, Lea Bridge Road, Clapton. Contributions can be sent to either of the above, or to Hamah M. Smith, 7, Benthal Road, Stoke Newington, London, N.E. Mr. J. G. Smith is a newsagent, he is 66 years of age, and is enduring a severe physical strain, owing to a large tumour having formed on the back of his left shoulder. He is in arrears with his rent, and is in urgent—aye, immediate need of about £5. He is a life abstainer, and an earnest Spiritualist, and has been made to suffer for conscience sake. Cannot London friends help him? We will gladly forward subscriptions if our readers prefer to send to ua. Due acknowledgement will be made.

Now That The reading season is on, you should read "Spirit Guided," a Spiritualistic story written by E. W. Wallis. It has received high praise, and is very suitable as a gift-book or a prize, and in the hands of enquirers will form a good introduction to Spiritualism, and Spiritualists will find much to interestandhelp them. Post free 1s. Other good books are: "The Use of Spiritualism," by S. C. Hall, post free, cloth, 1s. 8d.; "Rational Faith," by Hugh Junor Browne, post free 1s.; "Spiritualism a New Basis of Belief," by J. P. Hopps, post free 1s. 2d.; "A Scientific Basis for Belief in a Future Life," by J. P. Hopps, post free 1s. 2d.; "A Scientific Basis for Belief in a Future Life," by J. P. Hopps, post free 1s. 2d.; "The Use and Abuse of the Bible," 6d., and "Did Jeaus Die on the Cross 1" 3d. by E. W. Wallis, "Helian Truth about the Bible," 6j.d., and "Alleged Prophecies Concerning Jeaus Christ," 6j.d., by J. P. Hopps; 'An Angel in Disguise," by Mrs.

Our Appeal on behalf of the Lyceum has been referred to with approval and practical reprinted in the Banner of Light. The Editor concludes his commendatory notice thus: "It is an argument and an appeal not to be resisted by professing Spiritualists anywhere. We trust it may be heeded here in America as well as in England."

The Fox Memorial Society, of Brooklyn, intend to erect a memorial temple to the memory of the Fox sisters, which will cost about \$250,000, the temple to be used for promulgating Spiritualism and the good of humanity. Any one who would like to help such a cause along can do so by sending their subscriptions to Wilson McDonald, sculptor, 1440, Broadway, New York.

"Merrie England" is the title of a work by "Nunquam," the able and outspoken editor of the Clarion. England has been far from "merrie" these four months past, when about 80 men, for their own selfish interests, have held an army of hundreds of thousands of men at bay, and inflicted untold privations upon helpless women and innocent children, besides entailing upon the industries of the land a burden of loss, and upon many tradespeople a load of debt which many of them will never succeed in clearing off. The term "Merrie England" can only be used ironically now-a-days. Will it ever be merrie England again? That is the question which "Nunquam" sets himself the task of trying to answer. He thinks he has found a remedy for the many existing evils, the thought of which tortured his sensitive soul and set him to work to try to show the better way of justice and humanity, whereby "the people may make the best of the country and themselves."

"Merrie England" is selling by thousands. It ought to sell by millions. We shall return to the book and its author again. In the meantime, let every reader who is desirous of knowing what are the aspirations, aims, and methods favoured by social reformers "read, mark, learn, and inwardly digest" this exposition of the social gospel; read and re-read it. It it does not impart some new light, some spur to

IN MEMORIAM.

On Saturday, November 18th, Samuel Crossley, only beloved brother of Mrs. James M. Smith, medium, of Leeds, passed to the higher life. It is only two months since Mrs. Smith lost, by death, her only sister, Mrs Millington. Mrs. Smith's burden has been heavy to bear the last year or two.

brother of Mrs. James M. Smith, medium, or Leeds, by death, her only sister, Mrs Millington. Mrs. Smith's burden has been heavy to bear the last year or two.

We defly regret the painful loss our friend, Mr. Norman Latham, of Burnley, has sustained, and sincerely sympathise with him. He writes: "With feelings of the deepest sorrow I convey to you the intelligence of the transition at 1-10 a.m. of our dearly beloved Mrs. Latham, from failure of the heart's action of long standing, but complicated in the present case with bronchitis."

Passed to the higher life on Nov. 13, Clara, the beloved infant daughter of Mr. and Mrs. David Greaves, aged three months, interred at Royton Cemetery, on Nov. 18. "Though absent in body, she is present in spirit." Her spiritual name was "Little Star." Mrs. Hyde, of Manchester, ministered the last rites to its earthly body.—David Greaves, 204, Middleton Road, Royton.

Passed to the higher life, on October 28th, 1893, aged 33 years, Annie, the beloved wife of Richard Cairns, of 24, Barrasford Road, South Ryker, Newcastle, and was interred at All Saints' Cemetery, Jessmond Road, on October 31st. Mr. W. Westgarth, of Newcastle, conducted an impressive burial service. She was a loving daughter, wife, and good mother, and her loss will be severely felt by all her friends.

"Oh for the touch of a vanished hand,
And the sound of a voice that is still!"

[We very much regret that by a printer's error the name was given last week as "Davis" instead of "Cairns."]

On Wednesday afternoon, November 15, the remains of Mrs.

Wet as Davis "instead of "Cairns."]

On Wednesday afternoon, November 15, the remains of Mrs. Westgalender of Mrs. Markey the was a true and devout Spiritualist, the funeral was conducted under Spiritualistic principles. Previous to leaving the residence, Mr. Hardacre read a the Keighley Cemetery. By desire of our departed siater, who was a true and devout Spiritualist, the funeral was conducted under Spiritualistic principles. Previous to leaving the residence, Mr. Hardacre

He passed away from earthly life,
To fairer worlds above;
And yet to us he will return,
And bring us words of love.

He's gone—our Heavenly Father knows
That which is wise and best—
And if we'll only wait He'll show
Some bright and brilliant test.

"Cheer up, my loved ones here on earth,"
Methinks I hear him say;
"And I will teach you the new birth
Of life, where Love holds sway."
—(Impromptu) E. P.